

# THE IMAGE

of God, or laie mans booke, in  
which the right knowledge of  
God is disclosed, and diuerse  
doubtes besides the  
principal matter,  
made by Ro-  
ger But-  
chinson.

1550.

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1560.

*Cum gratia & privilegio Regina  
maiestatis per sep-  
tennium.*



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## **The contentes and Chapters.**

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# TO THE MOST REVE-

rend father L. Thomas Cranmer

Archbishop of Cantorbury,

Primate of al England, and

Metropolitane, his most

humble Roger But-

chinson, wisheth

peace, welfare,

and eternal

felicitie.



*V*blius Scipio (he that was  
first surnamed African)  
right honorable Father  
was wont to say that he  
was neuer les idle, then  
when he was idle, mea-  
ning therby forsomuch as he was a ma-  
gistrate that he most earnestly thought &  
mused of comon wealth matters, when  
he semed to others least occupied. It wold  
tho saying for so noble a man, and to be  
embraced of all rulers, namely in these  
troubelous daies, in whiche so many  
thinges be disordred, and neede reforma-  
cion. So albeit I am no Magistrate as  
noble Scipio was, but a private persone,  
yet I haue thought it my bounde dutie  
to see suche houres, in whiche I myght  
haue ben vnoccupied, which some spend  
in banketting, rioting, and gaming, be-  
stowed neither vnto christoly, ne idelly, but  
to the



## The Epistle.

to the profite of the common wealth, to  
teache the laye people vnderstanding &  
science to the uttermost extente of my  
small power.

Vnderstanding is a seeede that God  
soweth in mans soule, and among al his  
gyftes, knowledge is the chiefest. It or-  
dizeth the mynde, gouerneth the body,  
directeth al our workes and affaires, tea-  
ching vs what ought to be done, & what  
is to be left vndone, without whiche ne-  
ther a kyng can rule his subiectes, nor  
the captaine guide his armie, nor a Bp  
shop instruct his flocke, ne any man of  
science or crafter man shewe forth and  
practise his arte or occupation. Nowe if  
we recount other thynges to be of great  
price and value, your wysdome know-  
eth that the knowledge of God surmount-  
teth so farre all other sciences, as God  
hymselfe excelleth all other creatures.  
And the same without deny is most pro-  
fitable and necessary both vnto kynges,  
Dukes, Erles, and Lozdes, as appereth.  
Psalm. ii. Deute. xxi. Esay. xlix. where  
they be named the nurses of Religion,  
and also vnto gentlemen, marchaunte  
peomen, husbandmen, to al degrees spi-  
rituall

understanding  
the steed of man  
Pom. Knowledge  
to wisdom  
that is god given  
to man.

## The Epistle.

Eituall and tempoꝛal. Vaine are all men, Sap. 13  
 which haue not the knowledg of God,  
 sayth the wyseman: and Paul testifieth Rom. 1  
 that because it seemed to them not good <sup>Montgout Ep. 2.</sup>  
 to haue the knowledg of god, god gaue <sup>knowledg of</sup>  
 them vp into a leude minde to their owne <sup>god, not in God</sup>  
 heartes lust, and to all uncleannes. For if <sup>longe to deff Ermon</sup>  
 he be lyght, suche as know not hym, do <sup>1 John. 3</sup>  
 stumble in darkenes: if he be the waye,  
 they that be ignoraunt haue losse they <sup>John. 14</sup>  
 waye: if he be the truth, al suche as haue  
 no acquaintaunce with hym, be blinded  
 & disceiued: if he only be good, we must <sup>Luk. 18</sup>  
 borrow & craue all good thinges of hym  
 alone: if al science be the lordes, we must  
 be θεοδιδαστοι, Gods scholars, if he only  
 be almighty, all our power strength and <sup>Eccle. 24</sup>  
 habilitie cometh fro him: if he be life, the  
 end of such as be ignoraunt, & wil not seke <sup>Mark. 16</sup>  
 to know the Lord, shal be eternal death. <sup>Note.</sup>  
 For our sauour & mercie stock saith  
 this knowledg is eternal lyfe: This is  
 eternal life, to know thee & Iesus Christ <sup>John. 17</sup>  
 whom thou hast sent, to be thy true God.  
 But we must fetch the right knowledg  
 and true description of hym out of holy <sup>we must fetch</sup>  
 wyꝛe, whiche as the Apostle telleth is <sup>our knowledg of</sup>  
 profitable to teache, to controule to a <sup>god, out of his</sup>  
 mende, <sup>scripture, & not</sup>  
<sup>from mens</sup>



*The Epistle.*

Hebr. 1  
Cap. 7

Gala. 3

mende, and to instructe in all rightuous-  
nes. I haue made this treatise of hymn  
out of the same, and forasmuche as my  
entent and matter herein is to portray  
and paint our sauour Christ, who is the  
bryghtnes of the euerlastyng lycht, the  
vndefiled glasse and liuely Image of the  
diuine maiestie, I doe call it the *Image of*  
*G O D*. Or els because suche thinges be  
here opened and discovered, which be ne-  
cessary to be beleued and knowen of the  
laye and vnlearned people (I would not  
haue them utterly lacke Images) name  
it if ye wyl, the laye mans booke, for ima-  
ges wer wont to be named *Libri laicorum*,  
the bookes of the laitie. I am not the fyrst  
that hath painted Christ, Paul painted  
hym longe sythe to the Galathians, as  
he wytnesseth: I haue paynted Iesus  
Christ before your eyes, and haue cruci-  
fied hym amongst you: and all the other  
Apostles, Euangelistes, and Prophetes  
were painters. My mynde is not to por-  
traye any newe fraunge, or vknownen  
Image, but to renew, and repayze again  
the olde Image that Paul made, which  
hath bene so darkened with gloses, and  
is so bespotted with coloures of mans  
witte,

## The Epistle.

witte, so flapped through shamefull couetousnes, libertie, and greedy ambition, that marueyle it is to se men so vnreuerent towards the maiestie of God their maker.

Seneca a wise and sage Philosopher willet h y mete giftes be not vnmeetely geuen to vnmete persons, as armour to women, nettes to studentes, wyues to boyes: and Christ the wysdome of God commaundeth: Geue not that which is holy to dogges, neyther caste ye peables before swyne, meaning therby, that all kynd of giftes ought to be agreable and answerable to their degrees and vocations, to whome they are geuen. Nowe what thynge coulde bee deuised more agreable to your graciouse estate, then his Image, whose glory & honour you haue alwayes sought to aduaunce, not without great daunger of your goodes and lyfe, for whiche you are bound to render hym moste hartly thanks, that he chose your grace for a blessed instrumente to sweepe cleane his house and churche, to redresse all abuses, and to restore agayne his fallen and decayed glorye, maugre the head of all ennemies. Therefore I do present

note.

Math. 7.]



*The Epistle.*

presente and dedicate this Image honorable father, vnto your grace, bothe for the worthines of the matter (whiche is *Incomperable* incomparable) for the metenes of your person, for a perpetual monument of my good wpll towards your Lordship, and also for a testimony, token, and declaration of my zeale and beneuolence to my contrey men. If I shal se it to be profitable to them, I shall be encouraged to take mo fruitfull matters in hande, in whiche I desyre continually to occupy my selfe, but the worlde is so euill, so vnkynde, so vnthankefull to students, that pouertie causeth them to remitte, and slacke their studies, and to seke the worlde to mainteine their necessities. Aboundaunce and wealth dwelleth only with those, whypche haue Gods houses in possession, whiche eat vp hys people lyke bread, and are not content to lyue vpon theyr owne sweate, but doe lyue vpon other mens goods and laboures, vpon the church goodes, which are the pores. I do meane all suche, as in the papistical tyme were wont to lyue of their landes to kepe good hospitalitie, to mainteine scholes, and houses of almes, and nowe they

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they be purchessars, and sellers atwayne  
of the same, vsurers, rent rapsers, grasi-  
ers, and farne mongers, wherby hospi-  
talitie, tillage, and many good houses be  
decayed in Englande, and the Realme is  
unpeopled, and disfurnished. Besydes  
some be berebzwers, some sermers of be-  
nefices, some persons, some vicars, by-  
ers of improporations, some deanes of  
colledges, some prebendaries, and offi-  
cers also in the kynges house. Agayne  
priestes, which should be preachers, and  
distributers of the holy sacramentes, be  
lawiers, commissaries, chauncellores, offi-  
cialles, proctors, receiuers, stewards, the  
office of saluaciō is vnguarded through  
couetousnes. And lawiers whiche be no  
priests, be parsons, vicars, prebendaries  
against the ordinaūce of God, of whiche  
saynt Paule recozderth: Euen so dyd the  
Lorde ordeine, that they whiche preache  
the gospel, should lyue of the gospel, and  
no other, neither kyng, Lorde, Gentle-  
man, ne lawier. And ~~per~~ this mingle mā-  
gle of spirituall, and temporall regimēt  
and offices is suffered, as if ther were ne-  
ther god, ne magistrate ordeined of god  
to redresse suche abuses. What marueile  
is it,

*Christe do not  
regard thy de-  
minishing of  
thy gospel.*

*1 Cor. 9*

*Mingle, mingle.*



*The Epistle.*

is it, if mans ordinaunces and statutes be broken, wher the ordinaunce of God is plainly resisted, and not receiued?

Other some that pretend they be true preachers of Gods word, and are counted holp and discrete men, reteined the kynges chapleines, and with other lordes both spirituall and tempozall, be in deede benefice mongers, prebend mongers, haue many archdeaconships, deanries, and they do not the office of one of their vocatiōs: some once a yere or twise peraduenture, doth preach a sermon before the kyng, or at y<sup>e</sup> spittle, or at Pauls crosse, to delude and paynte the worlde, and to vpholde their good names. But in the countrey where is most nede, and where their liuinges lie, they preach not at all, the most part neuer preache. Idle chaplains many peres possesse, and with holde wrongfully preachers liuinges. Is not the ordinaunce of god broken here in? Is not his proclamation disobeyed, whych he proclaimeyth by the mouth of saint Paul: he who laboreth not, ought not to eate? Had Eleazar, and Abiather, so many liuinges? Did Hely, Achimelech and Sadoc, dispend so much of the costs of pari-

## The Epistle.

of parphes, and doe nothynge therfore? *Abiathar*  
And temporal men amongst the Jewes *Sodoc.*  
in the old testament thus lye of the al-  
tare, as they do now of the Gospel? Take  
on their examples, behold the Apostles,  
behold Timothe and Tite, and if we doe  
alowe the doctrine of the primatiale and *The Apostles.*  
apostolicall churche, let vs folow the ex-  
ample of the same. Behold the elder fa-  
thers, *Cilgen, Ciprian, Ambrose, Jerom*  
*Augusten, Chrysostome, and others,* which  
spent all their liues in preaching Gods  
worde to the people, as appeareth plaine  
in their workes, which be ether sermons  
lessons, homelies to the people, or els dis-  
putations, and confutations of heresies  
in theire tymes. Theire trade was to  
preache and expounde the scriptures to  
the people on the holy daies, & on some  
worke daies, & the thei procured their ex-  
positions and sermons to be wrytten in  
latin or greke for the erudition of them  
whiche folowed. Some begin to reneue  
this trade now in England, I beseech al-  
mighty God to prosper them. I am sure  
that the best learned of them, is not able  
to proue that it ought to be otherwyse,  
or that the scriptures do alow these plu-  
ralities



## The Epistle.

¶ Cor. 7

realities of liuynges, dispensacions, tot  
quots of promotions, non residences, im-  
properacions, and this mingle mangle.  
Paul comaundeth euery mā to exercise  
that vocation wherunto he is called. He  
alloweth euery man one vocatiō, one of-  
fice and occupacion, not many, for he say-  
eth in vocatiōe, in his vocation, not in  
his vocations. I hearsay an ecclesiasti-  
call law, which I haue long desired, shall  
come forth shortly. I trust therefore that  
all spirituall abuses shalbe redressed spe-  
dely, without any consideraciō of priuat  
lucre to any man, high or lowe, spiritual  
or temporal, & according to the counsell of  
which David speaketh, saying: the word  
of God is my counsellor. Truly unless  
these thinges be reformed, englyshe ser-  
uice, homelies, and the right vse of the  
sacramētes, do not make vs christen mē.  
We differ from the Turkes, but in out-  
ward rites & ceremonies, not in the sub-  
stance of our fapth, whiche is vpryght  
conuersaciō & good life. But they which  
should refozme others, some be entāgled  
with the same vices them selues. Dicing  
and carding are forbidden, but dycyng  
and carding houses are vpholden, some  
in their

## The Epistle.

in their own houses, & in the kinges ma-  
iesties court (God saue his noble grace,  
and graunt that vertue and knowledg  
map mete in his roial hert) geue ensam-  
ple to his subiectes to bꝛeake his statu-  
tes & lawes. Prisons in London, where  
men lye foꝛ dette, be dycing houses, pla-  
ces of coꝛrection & punishment, be dēnes  
and scholes of vnchristines, open drun-  
kerdes haue no punishment, aduoutrie  
is recoūted but a light matter, chaplains  
are found of the costes of poze parishes,  
thoꝛow which disorder many thousands  
here in england be depꝛiued of the swete  
milke of Gods word, and lacke teachers  
to declare thē their duties toward God  
and their kyng. This is not only my la-  
mentation, but the lamenting of all true  
herted Christians, the voyce of the comi-  
naltie, the decap of the comen welth, and  
a ioyful hearing, glad & plesant newes  
to our enemies, that gape & looke foꝛ the  
ende of these matters, whiche wyl be de-  
struction and ruine. This darnell of co-  
uetousnes and lybertie euerp man to do  
what hym lyst, be not weeded out, and  
Gods wrath pacified by some redresse  
and amendmēt. Foꝛ seing the head is so

Darnell.

will



## The Epistle.

Eccle. 10

sicke and diseased, what marueill is it if the body be so froward, so disobedient, & so desperat. If thou wylt heale the body, thou must beginne with the head, for his health cometh thence. I would saye, the next way to make obedient and Godly people, is y<sup>e</sup> godly enample of magistrates. It is wrytten: *Secundum iudicem populi sic.* &c. As the rulers of the people be such are their subiectes. They are named of God the heads of the people, of others the bellies of the comon wealth. As the head is troubled when the hand, the leg, yea the litle finger suffereth anguyth, & the belly sendeth sustenance to al the partes of y<sup>e</sup> body: so rulers, in that they are called heades & bellies, are admonished of their office, to regard the needs and oppression of their subiectes, and to care for the whole body of the common wealth, lest if they tender one part, & oppresse another, it brede and gender diuision, strife, rebellion, & parties, as it hath done. And they likewise are admonished to be obediēt, tractable and lowly of seruice. Nothing is more sauegarde to a prince, the loue & hert of his comens and nothing is more daungerous, more slippery,

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Slippery, then to be feared, for as father  
Ennius sayd: *quē metuunt, oderunt, quem Ennius.  
quisque odit, perisse expetit.*

Whō men do fear, him do thei hate wial.  
And whom they hate, they wythe and  
sette his fall.

And Iesus the son of Sirach, saith: And Eccle. 10  
vnwise prince spoyleth his people. Take  
on the ensample of Roboā, and vpon the  
good counsel y his yonge minions gaue  
their kyng, I thinke he rewarded them  
for it afterwarde as desirers of diuision 3 Reg. 12  
and parties. They that wyl be feared of  
many, must nedes be asrayed of many.

The glorie of a king, is the welfare of his  
subiectes. It was a mery world (quod y  
papist) befoze the Bible came forth in en  
glish, all thinges were good chepe and  
plentyful. Nay, nay, if these thinges were  
reformed, & euery man both spirituall &  
temporal wer compelled by some lawe &  
statute to serue but in one vocation, and  
one office, we shuld haue a golden world  
England wold become a paradise, God  
wold blesse vs as he hath promised both  
heauenly & bodely. The redresse & amen-  
demēt of enozmities in the cōmon weal,  
must come frō the magistrates, not by re



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Deut. 28

bels) for they are powers exalted & ordeined of God for the same entent, who healeth the body by the pollicie of the head, not of the fete. If not, we shal in stede of the comfortable promises of God be destroyed and overwhelmed with terrible plagues which he threatheth to the breakers of his lawe, as dearth, warre, discention, vpproes, insurrections, pestilence, straunge diseases. &c. We haue a tast of these curses already, God hath bent his bowe, and let slyp some of his arrowes, (which be his plagues) long sith among vs, we may perceiue by that which hath chaunced, what touch he wyl kepe with vs hereafter, and what is like to folow.

A prayere.

Eternal God spare thy seruantes, let not the enemies of y<sup>e</sup> truth haue suche cause to reioyse, suffer not hogs, filth & couetous men to roote and treade down thy vineyard any lenger, but hold vp the staffe of thyne enheritaunce: Let not the preaching of thy swete son encrease the damnacion of thy people, but doe thou drawe and turne them, worke their amēdement who holdest in thy handes the hartes of rulers and al mē. All these enormities be the frutes of euil hartes, make them O God cleane hearted, that they may

**The Epistle.**

may pōwre forth good frutes by the o-  
peration of thp holy spirit, who pre-  
serue your grace in good health  
and make your gouern-  
ment prosperous to  
you, to this real-  
me, and to the  
churche of  
God.

So be it.

At London the .xxvi. of Iune.

**Master doctor Byll.**

Images are made to put vs in mynde  
Of that which is dead or farre absent,  
But God is neither as we do fynde.

But aye liuing, and eche where present.  
Images are cursed grauen by mans wye  
In place that are set for any religion,  
But an Image made out of holy wryt,  
Is not forbidden in myne opinion.

An Image is painted here in this boke,  
Neither with false colours, nor mā's inuētiōs  
But out of Gods boke set out to all folke,  
Fruitfull & necessary to al true christiā  
Hutchinson shope it for good men to regard  
With thanks his costes, with prayse his  
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of h holy gost. 124. 125 they shal also. &c. 77  
Math. 2. They founde Math. 10. Be ye inno-  
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tcr, & vpo this rock wil  
46. 47



## The Table.

**John. 10.** I and my fa: **John. 20.** Whosoever  
 ther are one. 106 synnes ye remit, they  
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 ther. 105 these are wrytten that  
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 ches. 23 **John. 21.** Simo: Ioan:  
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 thou haste sent Jhesus Lord thou knowest I  
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## The Table.

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 I haue neuer eaten a: and sayd to him. Tell  
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 or comen. 175 he saide yea. And the  
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 to them: haue ye recey- spirit maketh interces-  
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 sayde: wherwith were can not bee expressed  
 ye then baptised? And with tonge. 131  
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 sed in the name of the subdyed to vanite. 166  
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 Act. 22. Then the cap- haue



## The Table.

haue entred in to the gods in heauen & earth  
heart of men the thin: as ther be many gods,  
ges whiche God hath and Lordes many, yet  
prepared for them that vnto vs is there but  
loue hym.

170 one God, which is the  
1 Corin. 2. The spirite father of all thinges, &  
searcheth all thynges, we in him, and one lord  
yea the bottom of gods Iesus Christ, by whō  
secretes. For what mā are all thinges and we  
knoweth the things of by him.

154  
a man, saue the spirite 1 Corin. 10. One loafe,  
of mā which is in him one body, we that bee  
Euen so the thinges of many.

52  
god none knoweth but 1 Cor. 14. The secrets  
the spirit of God. 170 of his hart are opened  
1 Cor. 6. Ye are washed and he falleth down on  
ye are sanctified, ye are his face, and worshyp-  
iustifieth by the name peth God sayng: that  
of the Lord Iesu, and God is in you in dede.  
the spirite at our God. Fol.

177  
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1 Cor. 6. Your bodies me death, and by a mā  
are the temple of the cometh the resurrectiō  
holy ghost which is in of the dead, for as by  
you, whom ye haue of Adā al die, so by christ  
God, & ye are not your al be made alieue.

120  
own, for you are deat: 2 Cor. 3. The letter kil-  
ly bought. Therefore leth, the spirit geneth  
gloserie God in your lyfe.

4  
bodies.

176 2 Cor. 10. The weapōs  
1 Corint. 8. Althomgh of our war are not car-  
there be that are called nall thynges, but the  
power

## The Table.

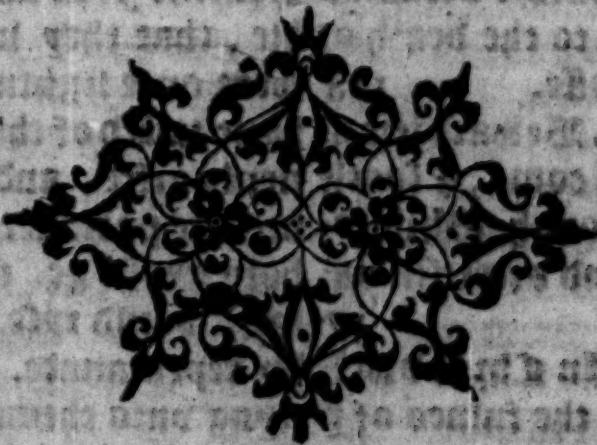
Power of God to cast 2 Tessa. 2. He shall tye  
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 circumcision seruing the the bryghtnes of his  
 the spirite, whiche is glozy, & expresse image  
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 bedient to the death of ble, that they whiche  
 the Crosse. 128 were once lightned, &  
 Colo. 2. Beware lest a- haue tasted of the hea-  
 ny man come, & spoile uenly giste, and were  
 you through Philoso- become partakers of  
 phie, and deceitful va- holy ghost. &c. if they  
 nicie. 17 fall, should ryse again  
 Col. 2. In Christ dwel- by repentaunce, cruci-  
 leth all the fulnes of & syng vnto themselves  
 godhead corporally o- again the son of God,  
 bodely. 108 and making a mock of  
 hym



## The Table.

hym. 91.92 the which bear record  
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fro the father of light. which beare record in  
fol. 45 heauen, the father, the  
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and in hym is no dar: and these the are one.  
kenes. 137 folio. 142  
1 John. The seede of Apoc. 19. He had a na:  
God remaineth in him me written, that none  
fol. 123 knew but he him selfe:  
1 John. 5. There are folio. 78

**FINIS.**







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## The first Chapter.

¶ We must learne what God is of Gods  
word, and not of mans wisdom

2.



The first point and  
chief profession of a true  
christen man, is most sted  
fastly to beleue, that ther  
be thre persones and one

The first point  
is to be hyme.

God, as we are taught in Baptisme, Math. 28  
whiche is commaunded to be ministred  
in the name of the father, of the sonne, &  
of the holy spirit. For in y<sup>e</sup> bath of holy  
baptisme, we are regenerate, washed, pu  
rified, and made the childzen of God, by  
the workmanship of the thre persons,  
which formed also heauē and earth, and  
al the glorious fairnes of them, they  
brought the childzen of Israel out of the  
house of bondage, they preserued them  
from the tyranny and oppression of the  
heathen, they gaue also vnto the hea  
then prosperitie and aduersitie, peace &  
war, pouertie and riches, they gouerne  
the vniuersal church, whose workes be  
vnseparable. Wherfore I thinke it neces  
sary to declare what God is, and what  
a persone signifieth in the deitie, for as  
much as the comen sort of peple are

A. i.

ignoz



## The Image of God.

ignorāt of their maker and gouernour,  
and the signification of a persone is ap-  
plied to diuerse things. And because the-  
se two pointes be darke and hidden mi-  
steries, and no lesse necessary to be kno-  
wen of al men, then hard to teach, I wil  
shape my speach after such a perceivable  
fashio, that I may by Gods help make  
an Image of God for the capacite of y  
simple and vlearned. God spake to the  
Israelites out of the fire in the mount  
Oreb, & it is writtē y they heard a voice,  
but they sawe no Image, because they  
should make none after it. For it is a dis-  
honor to God, a derogation and defa-  
ming of the diuine nature, to make any  
similitude therof, ether of gold, silver,  
stone, wood, or in thought and minde.  
We must hear his voyce, we must learn  
what God is out of Gods booke, not of  
mans wisdom. For if al thinges which  
be vnder the sunne, be to hard for man,  
as the wyse mā telleth, how much more  
be the secretes of Gods nature hid from  
his eyes, of the whiche Esay wyrteth:  
Truly lord thou art hidden from vs,  
counting hymselfe one of the ignoraunt.  
Simonides Simonides a famous clarke among the  
Heathen

preynable.

Deut. 4

It is a derogatio  
to god, to make  
any Image of  
his manifest.

Eccle. i

Esaie. 45

Simonides

Heathē teacheth vs how feble māns wylle  
 is, in declaring this misterie, who when  
 he was enquired of king *Hiero* what a  
 thing God was, he asked a day respite,  
 and the next day when he was enquired  
 again, he asked two daies more, & when  
 they were expired, he asked more, not  
 ceassing to double his daies, vntil *Hiero*  
 required of him why he did so? For be-  
 cause said *Simonides*, the more I consider  
 it, the darker it is vnto me: And no mar-  
 uel, for as no man knoweth what is in  
 man buty spirit of mā, so al men be igno-  
 rant what God is, except thei be taught  
 of y spirit of God. For seing Paul saith:  
 the eie hath not sene, nor the eare hath  
 not heard, ne yet haue entred into the  
 hert of mā, the things which God hath  
 prepared for them that loue him: howe  
 much more doeth he himself surmount  
 our capacities? But it foloweth: God  
 hath opened them vnto vs by his spirit,  
 for the spirit searcheth al things, yea the  
 botom of gods secretes. And this spirit  
 speaketh & breatheth on vs in the scrip-  
 tures, as it is witten: My wordes are  
 spirit and life.

Experience doth teache vs, and the  
 A. ii. Apostle

Note.

1 Cor. 2

Summante

John. 1



## The Image of God.

A whine &  
Imagination  
of Rome people.

Li. x. hist.  
tripar. ca. 7

Roma. i

They that  
worship dead  
saints, robbe  
god of his  
glorie.

Apostle warneth vs, how fantastical our heads be in searching Gods mysteries. For some imagine God to be a corporal thing, & of mans shape and forme, because the scripture doth graunt in diuerse places vnto God hands, fete, eares, eyes mouth & tong, called comenly Anthropomorphites. Read the .x. booke of the tripartite historie. vii. chap. and there you shall finde a great contention concerning this matter, betwene the monkes of Egypt, and Theophilus bishop of Alexandria, albeit the sect of the Epicurus held this assercion long before as it appereth in the first booke of Tullie *De natura deorum*, wher this opinion is eloquently confuted by Cotta a Senatour of Rome.

Other rob God of his glorie & geue it vnto his creatures, worshipping the Sun the Moone, the fier, yea and mortal men for the immortal God, and vnrasonable beastes, for the authour of al reason, wisdom, and vnderstanding. And some dishonor him by honoring of dead saintes, and worshipping of bread and wine, without any comaundment of the scripture, any exaple in the old or new testament, any authoritie of the doctors. I

reply

Wyll not stand in reherfing the sundry  
 phantasies of men as touching God.  
 What is the cause of al these phantasies &  
 diuersities, but that for which Esay con-  
 troleth vs, saieng: The ore knoweth his  
 Lord, and the asse his masters stall, but  
 we know not god. Come therefore good  
 christen people, & harken to the wordes  
 of the Lorde, & I wil shew you in them  
 maiestie of God himself, his face & coun-  
 tenāce, his magnificēce & highnes, which  
 cannot abide the felowship of any crea-  
 tures. Paul vnto the hebrues warneth  
 vs that we be not caried away with di-  
 uerse and straung doctrine, which is as  
 much to say as if he shuld comaunde vs  
 to flie mans doctrine. For men be the  
 straungers, whose doctrine he biddeth vs  
 flie, as Peter witnesseth: Dearely be-  
 loued I besech you as straungers & Pil-  
 grims, &c. Paul also expōndeth himself,  
 saying that Abraham, Isaac, and Jacob,  
 confessed themselves to be straungers  
 and Pilgrims vpon the earth dwelling  
 in tentes. And Christ saith that his shyp  
 hear not the voice of straungers, that is  
 the doctrine of men, the which in the  
 pūt. of Marke is called the leaue of the

Israel of  
 the Lord  
 2. Cor. 10.

Estate. 1

Eye open hath  
 Eye of the, heare  
 man of god  
 knowe god.

Hebr. 13.  
 Strange  
 doctrine  
 what it is.

1 Petr. 2

John. 10  
 Mark. 8

2. Tim.

Pha:



## The Image of God.

**The** leaue **Pharistes** and of **Herod**. Wherfore if  
of the **Pha** we be shepe of his pasture, and people of  
eies.

psal. 110. a

Luke. 12. 8

John. 4  
Samaritans, Je-  
sus,

his handes, let vs folow his counsel, for  
he is our shepheard, our head, and the  
trath, and of his Apostles, for they are  
his labourers and workemen, remem-  
bring that *David* saith, understanding is  
good to them that doe after it. For he  
that knoweth his maisters will and will  
not folow it, he shal be more greuouly  
punished. Christ saith vnto a woman of  
*Samaria* at *Jacobs* wel besides *Sichar*, y  
she & her people worshipped they knew  
not what, for they leaned to custume &  
fathers, rather then to the text of Gods  
word, sayng: our fathers worshipped in  
this mountain. But the *Jewes* cleauing  
vnto Gods word, and worshipping in  
the temple, knew what they worship-  
ped, the whiche was written for our en-  
struction, that we shuld repare vnto the  
scriptures in all doubt, and controuer-  
sies, the which is the only touch stone to  
examin and trie al doctrine, the forged,  
pretensed and false, from the sincere, ger-  
mane & true. The weapons of our warre  
saith *Paul*: are not carnal thinges, but  
the power of *God* to cast down strong  
holdes,

2 Cor. 10.

In all matters  
doublet we must  
go vnto the  
scriptures, & not  
vnto mennes tra-  
ditions, & vnto  
fictions

holdes, to ouerthrow inuentions, that is  
 to vanquish heresie, to destroy all il doc-  
 trine. Verely the Gospel is that power  
 of God (for so Paul tearmeth it) vnto  
 saluation to all them that beleue. The  
 Gospel is the spiritual sword that shall  
 preuaile against Sathan, much more a-  
 gainst heretikes and his members, this  
 sword shall overcome Antechrist, whom  
 god shall slew w<sup>th</sup> the breath of his mouth:  
 With this sword Christ confounded the  
 deuil, mainteined his disciples, slaun-  
 dized of the Phariseis as Sabboth brea-  
 kers, proued the resurrectiō against the  
 Saduces, taught a certain yong man y<sup>e</sup>  
 way to heauen, contented the Phariseis  
 touching mariage, with this sword the  
 Apostels in diuerse assemblies confuted  
 the Jewes after Christes ascension, as  
 in their actes is registred. The papistes  
 replie that the scriptures are not sufficiēt  
 and able to confound heretikes, but their  
 interpretations and gloses vpon them,  
 because they be not plaine and euident,  
 but dark and hard, and may be wrested  
 to many purposes. How did Christ con-  
 fute the deuil? With scripture or expou-  
 nding the scriptures? Again, Gods word

Scriptures  
 is the po-  
 wer of god  
 Roma. 1.  
 A swerde.

Ephe. 1.

2. Thes. 2.

Matt. 4.

Matt. 12.

the word of god

Matt. 22.



## The Image of God.

**A lantern:** is a lantern, a light, it turneth the soule,  
**Pla. 118.** it geueth wisdom eue vnto babes, it re-  
 ioyseth y hart, it lightneth the eyes, it is  
**2. Peter. 1.** a candle shining in a darke place, & there-  
 fore not hard nor darke, but easie & plain,  
 and to be studied of all men hygh & low,  
 To be stu- pore and rich, spirituall and lay. For the  
 died of all men. **Job. 7.** holp & paciēt man Job saith, that the lyfe  
 of man is nothing els, then a very war-  
**Spiritual** fare vpon the earth, full of miserie & trou-  
 and laie, ble, set about with a great multitude of  
 for it is a mortal enemies, the deuill, the world, and  
 the flesh. Wherefore the sword of Gods  
 word is very necessary vnto al that be in  
 this warfare. For who goeth to battell  
 without a sword? Doth not he y taketh  
 away thy sword, betray the vnto thyn  
 aduersaries? Christe saith, he y hath no  
 sword, let him sel his coat & by him one,  
 and the papistes selle al meanes possible  
 to spoyle y people of their sword which  
 is Gods word, saing it wil make them  
 heretiks: for *Littera occidit, spiritus est qui*  
*uiuificat.* The letter killeth, and the spirit  
 quickneth, is Gods word the letter? The  
 we must not reade it, least it kill vs, least  
 it make vs heretikes. But hearken what  
**1. Peter. 1.** master Doctour of all verities saith,

Sermo

Sermo tuus veritas est. Thy word is truth.

And Peter calleth the selfe same immor-  
tal seed, by which we are borne a newe,  
and which lasteth and lyueth for euer.

Both immortal seed kipl vs? Both truth  
make vs heretikes? Christ declareth the  
operatio of this seed saieng, now you are

creane by my word, & Paule saith: *Fides*  
*ex auditu*, that faith commeth therof, not  
heresy. These frutes this seed engēdret

where it is sown: truth, cleannes of life,  
regeneration, and faith. He that talketh  
with wyle men, becometh wiser by their

cōmunication. And shall not he that tal-  
keth with God & authour of al wpydom  
in his scriptures, be edified therby? The

what is *Littera occidens*, the murthering  
letter? Truly the lawe which causeth an-  
ger, by which cometh knowledge of sin,

which is a scolemaster vnto Christ. The  
lawe first killeth, that Christ may make  
alpye, it condemneth, that Christ may

iustify, it sheweth sinne, he healeth sinne.  
The gospel is a sermen of Gods mercy,  
that he hath blotted out oure synnes by

faith onely in Chrystes bloude, it ma-  
keth no heretikes, xij. men by preach-  
ynge of it, made the vnfaithfull and

heretikes,

Immortal  
seed.

1 John. 15.

Roma. 10.

Firste cometh  
by sermone  
of the word  
of god.

1 John. 3.  
The lawe  
killith

Roma. 4.

Roma. 3.

Galath. 3.

The lawe killeth  
the synners  
by the word  
of god.  
But the gospel  
maketh alpye  
by faith onely  
in Chrystes  
bloude.  
Bath. 5.



## The Image of God.

**Matt. 5**

**Luke. 11**

gods word  
the key, the  
touch stone

heretikes, faithfull and true Christians: this candel was not light to be put vnder a bushel, but to be set in the candlestick, to geue light to them that be in Gods house. For Christe crieth, wo worth them, that take away the key of knowledge, nether entring them selues, ne yet suffering other to enter. The key of knowledge is Gods holy testament and word, that whiche befoze we called the touchstone to discern good doctrine from euil. When thei had taken the touchstone from vs, they made vs beleue that Deuter was siluer, and they sold vs copper for gold, making y<sup>e</sup> scriptures a nose of wax and a tennis baule, wresting them vnto euery purpose. Thus we see from whence we must fetch the knowledge of God, verely out of Gods word whiche is the truth, and not out of the questionistes or schole mē or other like. For he saith by his Apostle: I wil destroy the wisdom of the wyse, and I will cast away the vnderstanding of the prudent. Where is the wise? where is the Scribe? wher is the searcher of this world? hath not God made y<sup>e</sup> wisdom of this world folishnes? As God is known only of himself,

*It is very easy  
to lead people  
into error  
when they  
perceive  
God from signs*

**1 Cor. 13**

**1 Cor. 13**

himself, so we must only learne of hym  
what he is. Als for man he knoweth no  
more what God is, then the vnreasona-  
ble beastes know what man is, yea and  
so much lesse, as there is more difference  
betwene God and man, then betwene  
man and the beastes.

Wherefore all leauen, al straunge doc-  
trine and mans wisdom set apart, I will  
see what the scriptures teach vs concer-  
ning God, no; I wil not disdain to aske  
where I shall see cause, no; be ashamed  
to learne where I am ignorant, desiring  
him that readeth this treatise, where the  
Scripture is plain to beleue (for except we  
beleue, we shal not vnderstand) where it  
is doubtfull to search with me, where he  
seeth himself out of the way, to reuoke  
his opinion, where he seeth me in an er-  
rour, to enforme me, and I will be glad  
to learne, and so we shall folow the rule  
of charitie, searching both after God,

*psal. 104.*

whome it is witten: Seke  
the Lorde and hys  
strength, seke his  
face euermore.

*The second Chapter.*

¶ God only is of hym self.

When



The Image of God.

Exod. 3

I am; & f  
I am only.



Vhen Moses desired y<sup>e</sup> Lord  
to shew him his name, the  
Lord saide vnto him: I am  
that I am. That is to wit, I  
am of my self I am only.

Ecap. 40

Nothing is of it selfe without creation,  
without corruption, saue only I, which  
am that I am. Whiche understanding  
God himself doth declare speaking fur-  
ther vnto Moses, this shalt thou saye  
vnto the childre of Israel. He that is, did  
send me vnto you, for nothing is saue on-  
ly God, sozasmuch as they stand not by  
their proper strength, but by the power  
and goodnes of him. The heauens, the  
waters, the earth, the hills would fall,  
onles he measured the heauen with hys  
span, held the waters in his fist, compre-  
hended the whole earth in thre fingers,  
weped the mountaines and hilles in a  
balaunce: by which phrases is ment that  
he gouerneth, ordzeth, and disposeth the  
as he listeth. Neither the Sunne could  
geue light, ne yet the fire heat, al thinges  
would decay and perishe, onles he did  
rule them, as the soull doth mans body,  
vnto whom only that belongeth and ap-  
perceineth, which the Grekes call on, the

Iatig

Latinistes, est, as witnesleth the Apostle.

Non est in illo, est & non, sed est in illo est. 2 Cor. 13

Of all other thinges (non) may be said  
for once they were not, but not of God,  
because he was alwaies, he is, and he is  
to come, all thinges haue their being of  
him, and he of him self. Except we under  
stand this saying (he that is, sent me vn-  
to you) after this sort, it maketh no diffe-  
rence betwene God and his creatures.  
For all be it they haue not their begin-  
ning of themselves, but of him, yet it is  
truly said of them that they are. Moreo-  
uer what could the Israelites haue thought  
Moses to haue ment by these wordes,  
(he that is) then a certain man sent hym  
vnto them? If they had taken Moses  
so, they would not haue left Egypt and  
folowed hym into the wylernes, but  
they toke these wordes (he that is) for  
God himself, and therfore folowed him,  
the which throughout the Bible be ne-  
uer spoken of any creature, but only of  
him that made all creatures. The name  
of God also declareth thys sence to be  
true, which is *Ihuh*, of foure letters in all  
tongues, in Greke *Theos*, in Latin *Deus*,  
in English & Dutch, *God*, in the Frech  
*Dieu*.

God most com-  
mynge, &  
endinge.



## The Image of God.

**Dien**, in spanische **Dios**, in the **Almaines** tong **Gott**, and therfore called **Tetragrammaton**, and in **Latin** **Quadrilitterum**, deriued of **Essendo**, or rather that word that signifieth **Esse** in the **Greke**, is deriued of it. The **Iewes** read for that worde, **Adonai**, not that it can not be expessed in their tongue, but for a reuerence to **Gods** name, the which as they thought was not once to be named.

### The. iii. Chapter.

**G**od is a spirit, and how the scriptures do graunt vnto him a head, eyes, handes, feet, and all other partes of mans body. God is a bird, a shoter, a husbandman, **Christ** is his Image and man also.



I reade also in y<sup>e</sup> scriptures that **God** is a spirit, and no coꝝpoꝝall thing. **God** is a spirit and they that worship him, must worship him in spirit, and truth the **Lorde** no doubt is a spirit. But you will say, if **God** be a spirit, how is it that the **Prophet** affirmeth him to measure heauen with his span, to hold the waters with his fist, & the earth in thre fingers? **Dauid** also saith: The eyes of the **Lorde** are ouer the rightiouse, and

**John. 4.**

They that worship  
god truly, must  
worship him in  
spirit & truth. **Cor. 3**

**Isay. 40**

**psalm. 33**

and his eares are opē vnto their praers,  
and the hand of the Lord hath drūē out psalm. 48  
the heathē. hath a spirit, fingers, hāds,  
eies, and eares? Whersoever scripture  
doth attribute vnto God a head, eares,  
eies, eieliddes, nose, mouth, lips, tonge,  
heart, wombe, handes, right or left, fin-  
gers or a finger, an arm, hinder partes,  
fere, it is not to be vnderstand litterally,  
but a spirituall sence is to be gathered of  
such wordes. Bpcause our vnderstan-  
dinges be weak & not able to perceiue  
God, if he should vse such wordes as be-  
come his maiestie, he bozoweth cōmon  
& plain wordes to declare a difficult mat-  
ter vnto vs: and euen as mothers befoze  
they can teach their pōg babes to speak,  
are faine as it were to lispe stammar &  
shut with them, so God to teach our ca-  
pacities, vseth these familiar maner of  
speeches.

God seeth w<sup>th</sup> h<sup>is</sup>  
m<sup>ult</sup>itude, because  
w<sup>th</sup> in digest  
no f<sup>or</sup>onger d<sup>e</sup>  
m<sup>ult</sup>itude.

When thou readest that God hath a what gods  
head, thou must vnderstand his deuine head is.  
nature, which was befoze all thinges, & his heart  
vnto it al thinges be obediēt. his heares his heart  
signifie his Angels and the whole mul-  
titude of the chosen. Dan. 7. his clothing  
was as whit as snow, & hear of his head  
lyke



## The Image of God.

Like pure woll, where the head of God  
 is his deitie and Godhead, his clothing  
 and his heares be his Angels and elect,  
 which be like whit snow and pure woll.  
 God is said to haue eyes, bicause he seeth  
 al thinges, and nothing is hid from him  
 in whose sight as the Apostle telleth no  
 creature is vniuisible, for all thinges be  
 naked and open vnto his eyes. His eyes  
 also sometimes be taken for his fauour.  
 The eyes of the Lord are ouer the righ-  
 tuous. His eye liddes be taken for his se-  
 cret iudgements. His eye liddes beholde  
 the children of men. He is sayd to haue  
 eares, bicause he heareth al thinges. The  
 eare of the gelouse heareth all thinges &  
 the noise of the grudgings shall not be  
 hid. His nose doth signifie his inspirati-  
 ons in the hearts of the faithful. Smoke  
 went out of his nosegayles. The face of  
 God is the knowledge of his deuine  
 nature, of the whiche is wrytten, shewe  
 vs the lycht of thy countenaunce and we  
 shall be hole, that is graunt vs to know  
 thee. Otherwise Gods face signifieth  
 y vniuisible nature of Chrystes deuinitie,  
 as Exo. 34 declare, pou shalt see my hin-  
 der partes but my face pou can not see,  
 that

his myght &  
 elect people.  
 Eies.  
 & fauour  
 of god.

All thyngs by  
 open to the sight  
 of god.

Psal. 33

Psalm. 10

Eye liddes.

his secret  
 iudgements.  
 Eares.  
 Sap. 1

Nose.

2 Reg. 22.

inspiration onto  
 the face of god.  
 his face.  
 Psal. 79

The knowledge  
 of his deuine  
 nature.

Exod. 34

that is thou shalt se Chyristes humanitie,  
but his diuinitie can not be seen. Gods  
mouth is take for the sonne of God the  
father. We haue prouoked his mouth  
vnto wrath, or his commaundement.  
The mouth of the Lord hath spoken it.  
Gods tongue is the holy Ghost. My  
tongue is the pen of a reuy wyter. His  
arme signifieth Chyrist, of whom Iere-  
my writeth. Thou hast brought thy peo-  
ple of Israel out of the land of Egypt, w<sup>th</sup>  
an almightie hand, with a stretched out  
arme. Wher also Chyrist is called y<sup>e</sup> hand  
of God. For he is both his arme, & his  
hand. Moreover Gods hand is taken  
some tyme for his power. Beholde ye  
house of Israel, ye are in my hand, even  
as the clay in the potters hand. Some  
tyme for his scourge saith he: I wil stret-  
che forth my hand ouer Iuda and Hieru-  
salem, and I wil rote out the remnaunt  
of Baal, of the which scourge Job saith,  
the hand of the Lord hath touched me.  
Furthermoze Chyriste is called Gods  
right hand. The right hand of the Lord  
hath done maruelles, the right hand of  
the Lord hath gotten the victorie. It is  
used also for the glory of the father con-  
cerning

Gods Mouth! *tey sonne*  
Chreno, is of god.

Clay. 59.

Tongue. *is tey*

Psal. 44. *Solly*

Arme. *gofe.*

Iere. 32.

Chyriste is *tey*

*arme hand d*

Hande of gods.

Hand. *tey*

Chyrist.

Power! *tey sand*

Iere. 18

Scourge! *tey sand*

Soph. 1

Job. 19

Right hand

Chyristes

glory.

Pla. 116



## The Image of God.

cerning which he saith to his sonne, sit  
on my right hand. And in some places for  
euerlasting ioy and life. And he shal set y  
thepe on his right hand, and the Goats  
on the left hand, wher as his right hand  
is taken for euerlasting ioye, so his lefte  
hand signifieth the tormentes of the wic  
ked. Gods finger is the holy ghost. If  
I cast out devils in y finger of God. &c.  
For where Luke saith in the finger of  
God, it is in Mathew: If I cast out de  
uils in the spirit of God. Gods finger  
therfore is his holy comforter. For as  
the hand, finger, and arme, are thre, and  
yet but of one body: so y father, y sonne,  
and the holy ghost, are thre persons, and  
one substaunce, one God.

Math. 25

Left hand.

Eye right &  
sande voy,

by Luke. 11

left torment

Math. 12

his finger

the holy gost

A Similitude

The heart  
of God. &

secret wisdom

psal. 44

Wombe.

psal. 109

codem.

Shoulders.

psalm. 90

hinder part

tes. & Christ

Embracing

The heart of God y father signifieth  
the secret of his wisdom, of which he be  
gate his word, that is his sonne with  
out beginning, without any passion, my  
heart is enditing a good matter. His  
wombe is used in the same signification.  
Of my wombe before the morning star I  
begat thee. God is said also to haue shul  
ders, because he beareth up all thinges  
as it were vpon his shoulders, for al thinges  
stand vpon him. The hinder parts of God  
is Christes

Is Christs humanitie, the which he toke  
vpon him in the end of the world, that  
we might liue without end, which is cal-  
led also Gods fete. For as his head sig-  
nifieth his deuinitie, so his fete signifie  
Christes humanitie, the which is subiect  
vnto Gods deitie, as our fete are vnto  
our heads. Thou hast put all thinges in  
subiection vnder his fete. In some pla-  
ces preachers of Gods worde be ment  
by his fete. They that drawe nigh bys  
fete, shal tast of his doctrine. You swea-  
rers & blasphemers which vse to swear  
by Gods heart, armes, nailes, guttes,  
legges, and handes, learne what these  
thinges signifie, and leaue your abhomi-  
nable othes: For when thou swearest  
by Gods heart, thou swearest by Gods  
wisdom: when thou swearest by Gods  
armes, thou swearest by Christ: when  
thou swearest hands, legs, thou swearest by  
his humanitie: when thou swearest by his  
tong, and finger, thou swearest by the ho-  
ly ghost, and swearing by his head, thou  
swearest by his diuine and blessed nature,  
and swearing by his heares, thou abu-  
sest his creatures, by which thou art for-  
biddē to swear. Whē an oth is necessary

Fete: to dem.

psal. 8

Deu. 23  
An exhorta-  
tion to swea-  
rers.

h. ii.

we are



we must not  
swear by  
the mass, we are bounde to swear by God only;  
because it is  
an idole.

## The Image of God.

God is ho-  
nored by  
swearing.

God only  
is to be  
sworne by.  
Psal. 62  
Heb. 6

We must swear  
by god, being  
called by the  
ministry of the  
word.

unto whom al honoz is due, for we ho-  
nor that thing wherby we swear. It is  
naught to swear by the Masse, a propheta-  
nacion of Chzistes supper, and a patched  
creature of the Bpshop of Rome, which  
was longer in patching, then Salomōs  
great tēple in building. Nether is it law-  
full to swear by any saintes, as Judges  
and Stewardes make the simple people  
do at cessions and courtes, for if they be  
to be sworne by, they are to be praied un-  
to, and to be honored. David saith all  
they that swear by him, shalbe commē-  
ded. And Paul unto the hebrues spea-  
keth thus: that God because he had no  
greater thing to swear by, swore by him-  
self, wherby we must gather, y we must  
swear by God only. Thei that swear by  
his creatures, or by the Masse, be ido-  
laters. But some wil say, if we honoz y  
thing wherby we swear, let vs swear by  
God, that we may honoz him. Brother  
be not deceived. God is honored by swe-  
ring, but how? Truly when thou swea-  
rest by him in a waighty matter of life &  
death, before an officer, or in any other  
matters of importaunce, thou dost hym  
honoz.

honor and homage: but if in euery trifle thou call him to witnes, thou dishonorest him, and breakest his commaundement, which saith: *Non assumes nomen domini. &c.* Thou shalt not take  $\bar{y}$  name of thy Lord God in vaine: Swear therefore by God, as God hath commaunded thee, & thou honorest him. I trust nowe it is euident that God not withstanding all these foresaid partes and members, is a spirit, and no bodely, no corporall, no sensible thing. If ther be any that think otherwyse, I would fain learn how they set the scriptures together, which can not be contrary one to another, for scripture is truth, and truth can by no meanes be contrary to the truth. John. 17

If they wil proue of the places before that God is like man, I will proue also because the scripture saith: who is this  $\bar{y}$  cometh fro Edom with stained red clothes of Bosra, whiche is so costly, that God goeth in a red coat, whiche if it be true, he must nedes haue a tailor, or els make it himself, for those wordes are spoken of God, as the place sheweth. But if we weigh the place diligently, we shall find that Edom is the earth, & the stained red dom. Ezay. 63

S.iii.

ned red dom.

What shal  
ned red clothes be



## The Image of God.

Edom, is the  
 vnto, the  
 red garment  
 is the  
 bloud. *the*  
 that demerit  
 the question  
 be his creature

ned red clothes, are Christes bloude,  
 whiche he did shed vpon earth for our  
 sinnes. And they whiche demaund who  
 he is, be his creatures, which shall mar-  
 uel at the wisdom of God in deliuering  
 mankind from the bondage of the spiri-  
 tual Pharao by bloud, by death, by the  
 crosse. I wil proue also, y he hath shoes:  
 for he saith by Dauid, ouer Edom wil I  
 stretch out my shoe. And then he must ne-  
 des haue a shoemaker, or els make shoes  
 him selfe. But Edom is the earth, the A-  
 postels fete be his shoes, for it is written  
 how beuotifull are the fete of them which  
 bring glad tidings of peace. He stretch-  
 ed his shoe ouer the earth, when he  
 sent them to preach to al creatures. For  
 their sounde went into all landes, their  
 words to the ends of the world. I may  
 proue also with lyke argumentes vnto  
 these, because Gods worde doth attri-  
 bute wynges vnto God, that he is a  
 byrd, and so if he be lyke a man and a  
 byrd, both, he is a monster: and bicause it  
 doth attribute vnto him bow, shaftes, &  
 quauer, that he useth shooting, bicause it  
 graunteth to him a fan, a floze, wheat &  
 chaffe, that he occupieth husbandry. Da-  
 uid

*Psalm. 59*  
 What gods  
 shoe is, to  
 the feet.

*John. 10*

*Psalm. 18*

*Psalm. 16*

*Psalm. 7*

*Math. 3*

uid saith: defend me vnder the shadowe  
 of thy wynges, likening God to a bird,  
 forasmuche as he is no lesse carefull for  
 his chosen then the hen is for her chic-  
 kens, as Christ declareth verp well cry-  
 ing: Ierusalem, Ierusalem, howe often  
 wold I haue gathered thy childezen toge-  
 ther, as the hen gathered hir chickē vnder  
 hir wynges, and ye would not. And  
 it graunteth God bow and shaftes and  
 a quiver, to signifie him to be a punisher  
 of the vngodly, and a rewarder of the  
 Godly, for as muche as men minister  
 helpe or vengeaunce one to another of-  
 tentimes through bowes and shaftes,  
 and one Prince aideth an other with ar-  
 chers. He hath bent his bow saith Da-  
 uid, and made it ready, he hath prepared  
 weapons of death, and ordeined arrows  
 to destroy, that is, he wil auēge euil mē,  
 he wil reward them for their oppzession,  
 he wil punish them for their vngacious  
 deuises, except they amende, he haue  
 whet his swerde. And well may God  
 be compared to a shoter. For as the sho-  
 ter the lesse or more he draweth his shaft  
 his stroke is thereafter, and if he draw it  
 far and vp to the Iron, then it payeth

B. iiii.

home

A p'mittitmt

Psalm. 123.

How God  
 is said to be  
 a shoter. To  
 p'mittitmt  
 vngodly.

Psalm. 7



## The Image of God.

Roma. 2.

How God  
is said to be  
a husband-  
man.

Ihon. 15.

God is said to  
be like a  
husbandman.

1. Cor. in. 3.

home as they say, then it geueth a mighty stroke, so god some time differreth to punish men for their sinnes, and therfor except they amend, when he punisheth, he will drawe his shaft to the head, and strike most greuously. Remember man that God is a shoter, heape not his wrath against thee, prolong not the time, despise not the riches of his goodnes, whiche leadeth the to repentaunce. Likewise the scripture calleth him a husbandman for many causes. *Pater meus agricola est*, my father is a husbandman saith Christ. The husbandman dongeth his land, tilleth & dresseth it, that it may bring forth good corne, so almighty God tilleth and clemseth the hartes of his people, the whiche be prone vnto euill, that they may bring forth good workes not tares. For we are his husbandry, as Paul witnesseth speaking of the congregatio. We are Gods labourers, ye are Gods husbandry, ye are Gods building. The husbandman diggeth vp all fruiteful trees, pareth of all rotten bowes, wedeth out cocke and tares, and casteth them into the fire, so God will serue them, that he shall finde empty of good workes & without oil in their

their lampes. The husbandman apointeth his seruauntes to pounge his flour, and with the fan he separeth the good seed from the chaffe: Euen so God shall send his angels to his flour that is into this world, and they shall carpe the good seed into everlasting barnes, but y<sup>e</sup> chaffe and drosse shalbe throwne into a furnas of fire, where is wayling and gnashing of teath: for thei are Gods reapers & the end of the world is a haruest, as one of y<sup>e</sup> reapers telleth vs saying: thrust in thy sickle and reape, for the time is come to reape, and the corne of the earth is ripe. Who doth not se that these thinges are to be take figurally in God if the partes of man be verely in God, he hath a maruelous fyst that holdeth all the waters, his litle finger is bigger then S. Christophers great too, for he comprehendeth the whole world in thre fingers: he hath a wonderful hand which carieth so many people out of Egypt, to be shote all his partes be high large and big, for he filleth heauen and earth, & he must haue also the vse of the same members, which is filthy to Imagen in God. But was not man made after the similitude and

likenes

Math. 25

*The mygled & the waper of god.*

Math. 13

Apoca. 14



## The Image of God.

man is made  
after the  
image of god,  
in soule, in  
mynde, in the  
immortall man,  
not touching  
bodye.

John. 14.  
Heb. 1.

How man  
was made  
after the  
image of  
God.

Gene. 1.



Priscillian-  
istes.

likenes of God: Pea trulyp, but in soule,  
in mind, in the inward man, not touching  
his body. Wherefore Augustin a man  
most expert in Gods word, crieth out a  
gainst the Image of the trinitie, calling  
it *Sacrilegium*. A staining of Gods ho-  
nour, and an Idol, because the glory of  
of the father the immortall God is chaunged into  
is an Idol. similitude and Image of mortall man,  
forbidding such an Image, not only in  
the church, but also in thought & mind.  
I suppose that the *Antropomorphites* e-  
rected this Image. When Philip desi-  
red Christ to shew him the father, he re-  
buked him, and answered: he that seeth  
me, seeth the Father, for he is the only  
Image of the Father, as Paul writeth,  
not a domme Image, for he is his word  
not a dead Image, for he is life and re-  
surrection, not counterfet, for he is truth.  
God is a spirit, not fleche, a soull, not a  
body. The soull of man is sayde to be  
made, *Ad imaginem & similitudinem dei*,  
after the Image of God, because it is a  
spirituall creature, vnvisibile, vncorrupt-  
ible, not of the substaunce of God, as  
the *Maniches*, and the *Priscillianistes*  
do falsly defend, but made of nothing.

Po:

For then it should know all thinges, as  
 God knoweth, and be ignorant of no-  
 thing: it should be void of al affections,  
 mutabilitie, and unconscience. There is  
 in mans soull, reason, discerning good  
 from euil, truth from falshood. There is  
 memory, by the whiche he remembreth  
 thinges past, there is will, by the whiche  
 he chooseth what hym lyketh. Besides  
 this, our first parentes were made with-  
 out spot, void of sinne, clean, righteous,  
 holy, replenished with al floures of ver-  
 tues and knowledge. In these thinges,  
 man was formed after the likenes of  
 God: In these we be like y<sup>e</sup> Angels, our  
 bodies we haue comen with the brute  
 beastes, it was made of the mould of the  
 earth (as Moses telleth) before ther was  
 any similitude, likenes, or image of god  
 in mā. S. Paul also declareth this to be  
 true, saying: be ye renewed in the spirit of  
 your mindes, & put on y<sup>e</sup> new mā, which  
 after the image of God is shapē in righ-  
 teousnes, & true holines. And in another  
 place: lie not one to another after that ye  
 haue put of the old man with his works  
 & put on y<sup>e</sup> new, which is renewed in know-  
 ledge after y<sup>e</sup> image of him y<sup>e</sup> made him.

These

*Et in m. l. e.  
 soule, reason,  
 memory, will.*

Gent. 2.

Ephe. 4.

Coloss. 3.



Not lost by  
image of god,  
by Adam,  
but not didd  
renew it  
again by  
Christ.

## The Image of God.

These testimonies teach that we lost the Image of God by the fall of Adā, wher- by our reason was blinded, our wil wou- ded, & that we recouer it again by Christ who in this life amēdeth reason by faith and fre will by charitie, and in the life to come with perfect visiō of his glory. Thi- therto it apeareth that God is a spiritu- all substaunce or nature, not of corporal shape ne forme, as the humanisōmians would make vs beleue.

## The.iiii. Chapter.

God is a pure nature and immutable, and how he is other whiles angry, other whi- les pleased, sometime a sleape sometime a wake, sometime forgetful, standing, sitting walking. &c.



Jacob. i.

Psal. 101.

God is also a pure nature, forsomuche as he is not mixt nor compound. For when no compositiō can be without chaunge, Ja- mes affirmeth of God, with whom there is no variableness, ne- ther is he chaunged. &c. He chaungeth al- thinges as a vesture, but he himselfe is immutable, vunchaungeable. But some wil say, we read him oftentimes chaun- ged

ged in his word. He is sometime angry, **How anger**  
 otherwhiles pleased, sometime awake, **is in God.**

sometime a slepe, sometime he forgetteth,  
 sometime he remembreth, otherwhiles  
 he sitteth, goeth, he walketh, he standeth.

God is said to be angry (kisse the sonne **psalm. 27**  
 least the Lord be angry) when we break

his commaundmentes, dispise his threat-

ninges, set light by his promises, and fo-

low our own corrupt appetites, and so

we are chaunged, not he, we be mutable,

he is immutable: As the clere sunne to

soze eyes is painfull, to good and hole,

pleasaunt, and comfortable, and yet the

diuersitie is in the eyes, not in the light.

He is said to be pacified, whē we forsake

our naughty living, returning vnto him

as did the good Ninuities. Who can tel

(saith the king of Ninuities) whether

God will turne and repent, and pacifie

his wrath, and p̄serue vs, where his re-

pentance pacifying, and turning is all

one thing. And he is saide to laugh, and

scozne, as in the second Psalme. *Qui ha-*

*bitat in celis irridebit eos, & dominus sub-*

*sannabit eos.* He that dwelleth in heauen,

shal laugh them to scozne, the Lord shall

haue them in derision. And in an other

place

**Jonas. 3**

**Joel. 2.**

**Jere. 18.**

**How God**

**doth laugh**



## The Image of God.

**How God**  
doth laugh  
**Psou.2.**

place: as for the scornful, he shall laugh  
them to scorn. God is not of such affec-  
tion as a man is, to be moued with moc-  
age and laughter, so: he reioyceth not in  
the hurt of man, but at his amendment:  
and it is writtē: *Abhominatio domini om-*

*God laugheth at  
those, that despise  
his commaundments  
for light by his  
threawings, &  
are not moued  
by his promises.*

*nis illusor,* God abhorreth scornfull per-  
sons: but as y man which laugheth at o-  
ther mē, is furthest from a mind to help  
them, and to remedy their griefes: so is  
God to such as dispise his commaunde-  
ments, set light by his threawings, & are  
not moued wpth his promises: this is

**How he is**  
said to  
sleepe.

Gods laughter & scorning. He is said to  
sleepe, when Christ lay dead in his graue  
whose death is called a swete sleepe of tri-  
erempe, or els when he is slowe to helpe  
his elect out of trouble, as in the. *Psal.43.*

**Psal.44**

Arise, wherfore dost thou sleepe O Lord.

**To awake**

And contrariwise, he is said to awake,  
when he doth straight way without any  
tarping socour them, help them, and de-  
liuer them. He is said to forget vs, when

**Forget.**

he taketh his mercie from vs, so: forget-  
ting his statutes, ordinaūces, & cōmaun-  
dements, & to remēbre vs when we cha-  
unge, not he. Iesus Christe that is God

**Remēbre.**

yesterday, & to day continueth the same  
for

for ever. He sitteth not after humane manner, but after another sorte. To raigne & to sit, be one thing in God, & of one signification & meaning. God raigneth ouer the heathen, God sitteth in his holy seat. *Sitteth and raigneth be one thing.* He sitteth ouer Cherubin, which is by interpretation, fulnes of knowledge, by which word angels be ment, & the myn-  
des of good men, for in them god sitteth and raigneth, as Salomon testifieth: The soule of the righteous is the seat of wisdom. And scripture also attributeth standing vnto God for long suffraunce, where with he calleth vs to repentaunce, who is said also to go, & to walke, not by chaunge of place, for he filleth all places, but by occupping y<sup>e</sup> mynds of the faithfull, as in the Prophet: I wil dwel among them, and walke amonge them, and be their God, where dwellinge, walking, and to be their God meane one. When these things be spoken of God, the chaunge is to be vnderstanded in vs, and not in him, as if you and I shoulde drinke both of one drinke, and I shoulde lyke it, and you mislike it, the diuersitie is not in the drinke but in vs: euen so God, after diuers cōditiōs of mē, is said to be pleased with

Psal. 46

Sapient. 7

Costander

Goode.

Walke.

Esay 55

2. Cor. 6



## The Image of God.

with one and discōtented with another,  
to remēbre some, and forget other, not  
that the very passions of anger, of mer-  
cy, of remēbraūce, of forgetfulnes, take  
place in him, in whome is no affection,  
no passion, but the scripture useth these  
speeches for our weak understandings  
feeding vs w<sup>th</sup> mylke, because we are  
not able to digest stronger meate. As  
long as we be in this lyfe, we must lear-  
ne of God such termes, for our lyfe is a  
shadowe, our knowledge is v<sup>n</sup>perfecte,  
we se in a glasse, in a darke speaking, w<sup>th</sup>  
a corrupt eye. Nothing can be properly  
spoken of God, for then he shoulde not  
be vnspeakeable. Who cannot se better  
in the clear l<sup>y</sup>ght then in a shadow, with-  
out a glasse then in it? we see in this lyfe  
as it were with a payre of spectacles, but  
when the spectacles shalbe taken away,  
we shal se clearly God face to face, who  
was neuer sene yet, with bodily eyes.  
Then shadowes, glasses, dark speeches,  
spectacles, mylke, and the corrupte eye,  
shalbe taken away according to the voi-  
ce of the trumpet our: when that which  
is perfect cometh, & which is v<sup>n</sup>perfecte  
shalbe done awape,

The

13.  
Aa t<sup>h</sup>est p<sup>h</sup>ys  
ion<sup>o</sup> be m<sup>o</sup> v<sup>o</sup>  
v<sup>u</sup>nd not m<sup>o</sup>  
god. t<sup>h</sup>e script<sup>u</sup>  
m<sup>o</sup> of t<sup>h</sup>e v<sup>o</sup>  
f<sup>u</sup>re m<sup>o</sup> v<sup>o</sup>  
as v<sup>o</sup> v<sup>o</sup> v<sup>o</sup>  
to d<sup>y</sup> 1 Cor. 3  
g<sup>o</sup> v<sup>o</sup>.

The. v. Chapter.

¶ God is vnsearcheable.



The scripturs teach him also to be ineffable in all tonges, vnsercheable in thought, no thing can attain vnto hym, in so much that Paul crieth

out: **O** the deapnes of the rightuousnes Rom. iij. and wisdom and knowledge of God.

How vnsearcheable ar his iudgements, and his waies vntraceable? If his iudgements surmount our capacities, much moze he himselfe, and if Paules, muche moze ours. Logike the science of reason, discussing all doubttes and cōtrouersies, confuting all mens wisdom, beholding the beames and brightnes of Gods glorious visage, faileth in searching what he is, and becometh solichnes. I speake not this iudging Logike to be vnprofitable to the reader of Gods word, no, I thinke rather such as iangel against it, to be void of all reason, for as muche as they speake against the act of reason.

Logike is an excellent gift of God not to be dispised or discōmended least we be vnthankfull vnto God, but to be diligently learned and commended. Many

T.i.

clatter.

*vnirafable.*

*Iangel.*

*Logike.*



## The Image of God.

Clatter.

ys they were  
 to get all  
 things, then  
 they were  
 ignorant in  
 nothing.

1 Tim. 3

Coloss. 2

no man ought. For Paul there biddeth they take hede  
 to abuse god of such men that with their Philosophie  
 good gift, but went about to hinder the gospel, to stop  
 to prevent the prosperous successe of Gods word,  
 from to be abusing Gods gift to the destruction of  
 glorie. them

clatter and prate that Peter and Paul  
 neuer learned Logike, Philosophie and  
 such dregges, whiche I deny: for Christ  
 said, he would send them the comforter,  
 who should teach them all things. If the  
 holy ghost taught them all things, he  
 taught them also Logike. There you haue  
 that the Apostles learned Logike. But  
 you wil reply that the holy ghost taught  
 them all things necessary for a preacher.  
 Paul also declareth that Logike is neces-  
 sary for a preacher when he saith that a  
 bishop must be *Didacticos*. That is apt to  
 teach. Christ & his Apostles in their ser-  
 mons, disputatiō & letters, vse al sortes  
 of arguments, al sortes of reasonings, all  
 waies and meanes of inuentions, as I  
 would proue if I thought it nedefull to  
 stand in this matter. That whiche Paul  
 writeth to the Colossians, *Videte ne quis*  
*&c.* Beware least any man come & spoile  
 you through Philosophie & deceitful va-  
 nitie maketh for philosophie not against

them self and other, rebuking the il cōdi-  
tions of men, and not dispraising the art  
for he himself was a great Philosopher,  
Now if Philosophy did set forth a false &  
vntrue matter, that it confounded y<sup>e</sup> faith  
of manp, how much moze is it able to set  
forth the truth.

The. vi. Chapter.

¶ God is vnuisible, and how not withstan-  
ding, the faithfull of the old testamēt saw  
him diuerse times.



But to retourne vnto our  
matter, as he is vnsearch-  
able, so he is vnuisible, as  
Paul recoꝝdeth vnto Ti-  
mothe: To the vnuisible

1 Tim. 1

God and wise only be ho-  
nor and praise for euer and euer. Ther be  
some thinges vnuisible, which not with-  
standing be subiect to mutabilitie, as  
mans thought, memoꝝp, wyll, and all  
spirituall creatures: and whatsoeuer also  
is visibie, is also mutable. God is said on-  
ly to be inuisible, bicause he is void of all  
mutabilitie. He saith vnto Moyses, no  
man shall see me and lyue: By John  
Baptist, no man hath sene God at any  
time. If no man hath seen God, howe  
did the faithfull of the olde Testament

Exo. 36  
John. 1

C. ii.

se him?



## The Image of God.

Exod. 33

3 Reg. 33

Act. 7

How Moises, Micheas, & Steuen, sawe God, who is invisible.

Exod. 33

1 Cor. 12

se him? The scripture saith that the Lord spake vnto Moises face to face as a mā speaketh vnto his frend: And Micheas affirmeth vnto king Achab the wicked, I saw the Lord sit on his seat, and all the company of heauē standing about him. Steauen also y first martir that we read of in the new Testament, looking vp stedfastly with his eyes vnto heauen, sawe y glozy of God, & Iesus standing on his right hand. To these I answer, Moises saw not God with his bodely eyes, who is a spirit, nor thou cannot gather any such thing of the text, which saith that God spake vnto hym face to face as a man vnto his frend, that is God talked familiarly with hym, not that he sawe him in that place, albeit we read oftentimes that God appeared vnto him: and to all the Israclites, but not in his owne nature and substaunce, but in his creatures and visible formes: For Moises desireth God afterward, if I haue found fauour in thy sight, shew me thy self manifestly, wherfore he did not se him manifestly before, but only talked with him: And as for Micheas and Steauen, they sawe God as Paul did when he was carried

ried vp vnto the third heauen with the  
 eies of their belese, of thcir minde, not of  
 their body. As long as we continue in  
 this life, we shall neuer se the deuine and  
 blessed nature, because our hartes be vn  
 clean: Blessed be the pure in hart saith Math. 5  
 Christ, for they shal se God. This lyfe is  
 a warfare and a purifying of our hartes  
 by faith from sinne. As long as the war-  
 fare endureth, there is no perfect victoꝝ  
 of sinne, for victoꝝ maketh an ende of  
 warre: the victoꝝ of sinne is the perfect  
 vision of Gods gloꝝ, whiche is gotten  
 by faith as Iohn the beloued disciple te- Joh. 5  
 stified: This is the victoꝝ that ouercom-  
 meth the world euen our faith. Who  
 is he that ouercommeth the worlde, but  
 he that beleueth that Iesus is the sonne  
 of God. Of these it appereth that God  
 is a pure nature, vnchaungeable vnsear-  
 cheable inuisible..

The .vii. Chapter.

God is euery where, and howe Christ is  
 in the Sacrament.



He is also euery where by  
 nature, not by grace ac-  
 cording to which he saith  
 by Ieremy: heauen and  
 C.iii. earth Here. 23



## The Image of God.

A virgin  
in being  
of her own  
god now, in  
joined of her  
now bapt. 8  
to now not.

**துற. 1**

earth do fill. For the heauens be his  
seat and the earth is his footeftole. Thys  
thing belongeth only vnto God, and to  
no creature, nether spirituall, ne corpo-  
rall. A certain Chriften man being de-  
maunded of a Phillofopher where God  
was, enquired of him wher he was not.  
Wherfoze the sonne and the holy ghoft  
be no creatures, for of the sonne it fayd:  
wisdom reacheth from one end vnto an  
other mightely, and ordereth al thinges  
louingly, and of the holy comforter in-  
kerpse: The fpirit of the Lord filleth the  
round compaffe of the worlde, and vp-  
holdeth all thinges. There is a great dif-  
ference betwene mans foull and his bo-  
dy, but exceeding moze difference be-  
twene God & his creatures, who made  
both the foull and the body. He is not  
fayde to fyll the world as the water,  
the ayre, the Sunne light, which by di-  
uifion be in many places: he is in al places  
without diuifion wholy, and contained  
in no place. But as a found or noyse is  
hard moze of fome, & leffe of other fome,  
being of equal diftaunce from it, as they  
be of quick or dull hearpyng, fo all be it  
God be pzeſent with all thinges, yet he  
is in

is in some moze plentifully, in some lesse  
 not with parcialitie, but according to  
 the diuersities of their capacities. If Sap. i  
 God be in all places, how is it true that  
 wisdom doth not enter into a frowarde  
 soule, ne dwell in a body subdued vnto  
 synne? Surely synne doeth separte vs  
 from God, for what cōpany hath lycht 2 Cor. 7.  
 with darkenes? What concord hath  
 Christ with Beliall? What felowship  
 hath truth with falshood? I answer God  
 is said to dwell, to enter, where he fauou-  
 reth, where he loueth, after whiche sort  
 he is not in the wicked, but after ano-  
 ther sort he is in them: For where he is  
 not by hys fauour and grace, he is by note.  
 his righteousness, where he is not a be-  
 nefactor, he is a punisher, where he is  
 not a dweller, he is an auenger. But John. 14.  
 Christ saith if a man loue hym, that his  
 father and he wyl come to hym, if they  
 wyl come to hym, they were not with  
 hym before, and so God is not in al pla-  
 ces. This text sheweth howe all suche  
 thinges are to be vnderstanded in God.  
 The words expound one another, which  
 be these: If a man loue me, he wyl kepe  
 my word, and my father also wyl loue  
 him,



## The Image of God.

him, and we wil come vnto him & dwell  
with him. Wher e the comming of God  
the father, and dwelling is the same that  
goeth immediatly befoze, my father also  
wyl loue hym. These wordes be a good  
comentary to the other wordes befoze:  
we wyl come to hym, we wil dwell with  
him. Wherof it is manifest that all such  
phrases darke speeches and ridels make  
nothing against the pzeſence of God in  
al places, but rather fortifie and establiſh  
it: we can go no whither from his ſpirit,  
we can flie no where from his face: if we  
climme vp vnto heauē, he is there: if we  
go down vnto hell he is alſo there.

We muſt not imagin him to be cōtei-  
ned in place, and yet he is al thing in al.  
He is to all men as he findeth them: he  
is good in them that he findeth good, &  
yll to them that be yll: he is a helper in  
them that be good, and a puniſher in the  
that be euill. If thou lokeſt for any ſuc-  
cour, help, or ayd at Gods hand, forſake  
that is euill, and folowe that is good.

wickednes  
coueteth &  
darke.

When thou ſtealeſt, or goeſt about ad-  
uouten, thou tarieſt for the darke, thou  
loueſt the night, becauſe thy workes be  
of darkenes, leſt thou ſhouldeſt be ſeen  
and

and shamed, lest thou shouldest be taken  
 and hanged. Thou goest vnto the kings  
 high way, and takest a standing, thou  
 goest to thy neighbours house, and rob-  
 best hym, thou ridest vp to London to  
 sue thy neighbour, to robbe him of his  
 right: Cal to remembraunce that **God** **God** seeth  
 is with thee euery where: he is with thee the wicked  
 goyng, he is with thee by the way, he is eury wher:  
 with thee when thou art doing thy de-  
 uelish purpose: he stādeth by and loketh  
 on, wryting thy fact as it were in a paire  
 of tables, and at the last day he wil make  
 it known vnto al men to thy vtter con-  
 fusion, shame, and condemnation. If  
 thou be asrayed of men, that destroy the **fear God**  
 body, fear him that hath power to throw aboute al.  
 both thy body and soull headlong into  
 hell into the lake that burneth with fire  
 and brimstone, whiche is the seconde  
 death. Thou mayest escape the punishe-  
 ment of man, but thou canst not escape  
**Gods** hand, who punisheth more gre-  
 uously then man. **Wh**ether wilt thou  
 flie: from **God**: surely thou canst not **We cānot**  
 flie from him, but by flyng vnto hym: escap gods  
 thou canst not escape his wrath, whiche hand.  
 is his righteousnes, but by appealingg  
 vnto



## The Image of God.

if god vnto  
his p'mysent  
for a person, his  
blowes will be  
greater vnto  
some.

unto his mercie. Dauid compared God to a man that draweth a bowe, the farther he draweth his shaft whiche is his punishment, the greater is the stroke therof.

Against the  
corporall  
presence.

Christ is  
not in the  
Sacrament  
touching  
his huma-  
nity.

Mar. 13

Math. 24

There is a great altercation nowe a daies, whether God be in the sacramēt or not: he must nedes be ther, for he is in al places. But whether is he ther by his diuinitie or humanitie? Christ warneth vs that in the latter age there shall aryse many false Prophetes, and Pseudochristi that is false anointed (which be the Syn- shop of Romes gresed butchers and sa- crificers) which shal say, lo here is Christ and there is Christ. These Pseudochristes, be not they of whom they speake after- ward in the same chapters: many shall come in my name saying I am Christ, but another sort, for these shall not cha- lenge this to them selues, but direct mā to other: and of these false anointed that shal point vs to other, he saith: *Nolite cre dere, beleue they not:* and therfore I dare not say that he is there after his humani- tie, least I be a false Prophet, for this is spoken of his humanitie, not of his diui- nitie. Touching his diuinitie, I say vnto  
you

you good people, lo here is Christ, and  
 there is Christ, for it is here, there, in the  
 towne, in the citie, in the chappel, in the  
 church, and wildernes, and euery wher,  
 as I haue declared. The papistes say y  
 this place maketh not against y presence **Anobiectio**  
 of Christes body vpo earth, but against  
 false Proph:tes, which should preach in  
 the last age, false doctrine: True it is,  
 Christ speaketh here against suche. But **The aun-**  
 what false doctrine shal they teach? Shal **wer.**  
 ther come two at one time in one age, of  
 which false prophets shal say, he is christ  
 and an other shal say no this is Christ,  
 pointing to some other? There were ne-  
 uer yet two in one age, which both were  
 said to be Christes, of any false prophets  
 no: the scriptures do not mencion or re-  
 gester any such thing to come, for the ve-  
 ritie saith y many such shal come. Now  
 we neuer read that many haue reported  
 and said, here is Christ, and there, onles  
 we take it to be spoken of the papistes,  
 whiche shewe Christ vnto vs in many  
 places at once, in euery chapell, and on  
 euery Altar. Many shall say of them-  
 selues that they are Christ, but these be  
 other doctours, compare their wordes  
 toge-

note.



## The Image of God.

**Pighius**  
interpreta-  
cion.

**Marke. 13**  
**Math. 34**

together, and thou shalt fynd that I say true, the one text doth not expounde the other, but they be two diuerse prophecies of two diuerse things. This false doctrine then is nothyng els, but to teach Christes body after his ascentiō to be vpon the earth, visibly, or inuisibly. *Pighius*, who calleth Gods worde a nose of ware, wresteth this text to another purpose, taking Christe here for his church. To here is Christe, and there is Christe, (saith *Pighius*) that is, heretikes shal say: here is the church, and there is y church. A wyse exposition: shall heretikes saye that Christ is here & there, touchyng his members and church? No verely, this is no heresy: for Christes church is in many places, in deserts and other. If Christ must be taken for his church in this text, then we are compelled also to vnderstand the church by him, in the text which immediatly foloweth, where he saith, beleue them not: Christe that is the church shall come as lightnyng, we must take Christ for the same thozow out the chapter. Read diligently, examen the circumstance, whych is chieflie to be regarded in the exposition of doubtful places,  
**open**

open the scripture with the key, not with the ppecke locke, that is : expound it by it selfe, not by priuate interpretation, and

The keyes  
The ppecke  
lock.

thalt fynd that Chyste there is taken for Chyrist, not for y church, as Pighius wold straine the place, making of y scriptures a nose of wax. You wil ask me then whe ther we receiue Chyristes body: yea truly from heauen, from the right hand of the father, not out of y bread, nor in y bread.

For onles we eat his flesh and drinke his bloud, we shal not dwell in him, we shall not arise at the last day, we shal not haue eternall life. Chyristes humanitie is the

We receiue  
ye Chyristes  
body from  
heauen.

mean, wherby we must obtaine al things the way, by which we must clyme vp to heauē, the ladder that Jacob sawe going vnto Mesopotamia, reaching vp to heauen, with aungels ascending and descending vpon it. Chyrist teacheth this vsing, not only his word and commaundemēt in raising the dead, as God, but also his flesh as a help and meane to the same. In raising the doughter of one of the chief of the synagoge, he toke hir by the hand and rased her. When he cured one full of the leprosy, he stretched out his hand and touched hym. When he entred into

Chyristes Em,  
mynstie, &  
wore the ladder  
that Jacob  
saw & reached  
to heauen.

Math. 9

Math. 8

the



## The Image of God.

Luke. 7.

the citie of Naim, meetinge a dead man caried out, the only sonne of a widdowe, haupng compassion on her, he touched the bere, and raised him from dead.

Christes flesh  
geneth lyfe.

Ther be infinit places of scripture, which teach vs that Christes flesh geneth lyfe, deliuereth from death, expelleth vice, but

this is notable, sozasmuch as this widdowe signifieth the church, and her dead sonne representeth mankynd, dead thowze the sinne of Adam. Christ is a vyne and we ar the bzaunches, as he witnesseth himselfe: *Ego sum vitis vera.* &c. I am

Ihon. 15.

the true vyne, and my father is a husband man, & *vos estis palmites.* The bzaunches cannot lyue, onles they take nourishment of the substaunce of the vyne and of his iuice: Euen so the soul of a chrissten man must nedes be fed with the swete fleshe, and comfortable bloud of Iesus Christe.

Note.

If we be bzaunches, we be nourished of the vyne: I wold learn whether he be the vyne after his humanitie, oz by his diuinitie. He is not the vyne touching his diuine nature, for the vyne is not equall with the husband man, but at his commaundement. Christ touching his diuinitie, is the husband man, and equall with

note

with his father. Marke, he is the vyne therfore cōcerning that nature, in which he is inferior to his father, which is his humanitie. If then Christe be the vyne not by his diuinitie, but by his humanitie, and we the bzaūches: then we must be refreshed of the vyne, that is of his humanitie. This metaphoze hath ben abused to many euill purposes, as to proue Chrysste not to be God, because he is the vyne, it hath ben racked also to proue that these words, *hoc est corpus meum*, This is my body, is a lyke phzase, a like speach, as when Christ saith, *ego sum vitis*, I am the vyne. They be no like phzases, but far different and diuerse: for the vyne, is no sacrament, neither the doze, nor the way, be no sacramentes. The bread of the which Christ said, this is my body, is a sacrament, not a bare and naked metaphoze, the rocke was a sacrament, the bzaſe serpent was a sacramēt, not metaphozes only. When Chrysste sayd this is my body, he ordeyned a sacramēt, y is, he gaue y name of the thing to the signe, so y notwithstanding, the matter, nature, & substaunce of the signe

Christ is  
vyne, to  
chynge his  
flesh.

Note.

I am the  
vine & this  
my bodye,  
are diuers  
phzases.

This is  
my body  
expounded

Luke. 22.

Math. 26

Mark. 14

remap



## The Image of God.

The substance of bread remaineth.

Three similitudes in the Sacrament.

Of nourishing.

Of unitie.

remaineth: onlesse this substance remaine, the bread is no Sacrament. For sacramentes (saith S. Augustine) are so called of the similitude of those things, to which they be sacramentes. Take away the matter, the substance, and nature of bread and wyne, and there remaineth no more similitude. Now all the fathers that were before Gregory do confesse, that the scriptures do wptnes, that there must be three similitudes in this sacrament: a similitude of nourishing, a similitude of unitie, and a similitude of conversion. The similitude of nourishing is this: that as bread and wyne doe nourish our body and comfort our outward man, so the body and blood of Christ, be the meat and fode of our soules, and do comfort our inward man. And the similitude of unitie is this: that as the lofe of which we eat was made of many cornes of wheat by the liquor of water knoden into dough, and yet is but one loaf, and as the wyne was made of the iuyce of diuerse grapes, and yet is but one cup of wyne, so al they that eat Christes body, and drinke his blood, being many, are made one body, & one flesh by the liquor of cha-

of charitie and loue, the mysticall body of  
 our sauour Christ which is his church,  
 not his natural body: for the bread is a  
 sacrament not only of Christes naturall  
 body, but also of the congregation and  
 mysticall body: and therefore Paul saith,  
 that albeit we be many, yet notwithstanding we are,  
*Vnus panis, vnum corpus*, one  
 loaf, and one body. What a loaf are we?  
 Verely euen *Triticeus panis*, a wheaten  
 loaf by the similitude of vnitie, which I  
 haue declared. The similitude of conuer-  
 sion is this, that as the bread and wyne  
 is turned into y<sup>e</sup> substance of our bodies,  
 so by the receiuing of Christes body and  
 blood, we are turned into the nature of  
 them, we are chaunged and made bones  
 of his bones, and flesh of his flesh. He  
 that eateth my flesh saith Christ, & drin-  
 keth my blood, he abideth in me and I  
 in him: that is to saye, we be made one  
 flesh and one blood, and thesame nature  
 that my flesh and my blood hath, thesa-  
 me getteth he that eateth me. These simi-  
 litudes must be in the bread and wine or  
 els they be no sacramentes. Now take a-  
 way the substance, matter and nature  
 of them, and what similitude remaineth

1 Cor. 10

Of conuer-  
sion.

D.i.

ether



## The Image of God.

*These forme<sup>s</sup> by  
myllitmed, be  
not in accidents  
no forme* ether of nourishing, or of unitie, or of con-  
uersion. These similitudes be in the very  
substaunce and inward nature of bread  
and wyne, not in the outward shewe of  
accidentes, whiche doe nether norpse,  
neither are they chaunged; neither haue  
any similitude of any unitie.

Here percase gentle reader thou wilt  
demaund of me: seing I teache the sub-  
staunce of bread and wyne to remayne  
after the consecration, what I doe aun-  
swer to the doctours and fathers which  
ostentymes doe say that the nature and  
substaunce of bread and wine is altered,  
is turned into the body & bloud of our  
sauour Christ, as Ciprian in his treatise  
which he writeth *De cena domini*, of the  
Lords supper saith: *Panis non effigie, sed  
natura mutatus*, this bread is chaunged  
not in the outward shew, but in the na-  
ture and substaunce: and Ignathus saith  
the same, and Cirill, and Ambrose, and  
Hierom, and Augustin, and Chrysostom  
whose doctrynes we doe folowe, and we  
do alowe, and embrace them.

Howe the  
doctours do  
say that the  
substaunce

Be not deceiued good people, they ar  
nothing against this doctrine, but the  
pillers and maintainers thereof, if their  
wrytinges

Wryttinges be trulp vnderstand: Marke of bread is  
the phrases, compare their sayinges to chaunged.  
gether one with an other, and you shall  
find, that many do fastp flaunder them,  
and that thep, which boast & prate most  
of the doctours and old fathers, vnder-  
stand not the old fathers. So thep say  
that Eliseus chaunged and altered the 4 Reg. 6  
nature of Iron, whē he made it to stopy  
aboue the water, so thep say that Elias  
chaunged the nature of fyre, when tho- 3 Reg. 18  
rowe his prater it fell from heauen, and  
consumed his sacrifice of wood, stones, de sacrame  
and dust. The nature of fire was chaun- tis.  
ged, no man can deny it, at what tyme Exod. 3  
God appeared vnto Moyses out of a  
bush in a flame, for the bush was not cō-  
sumed. He cōmaunded y fier not to hurt  
his faithful seruaunts, Sidrach, Misak,  
and Abednago, & p̄serued them harm- Dan. 3  
les, from the hot burning ouen. There a-  
gain nature was altered. Elias & Elise-  
us did not turne, alter, or chaunge the ve-  
ry substaunce & inward essence or mat-  
ter, ether of Iron, or of the fier into any  
other substaunce, or nature, but the na-  
turall p̄opertie of thē making the Iron  
which is heuy to houe aboue y waters, &

Substance  
for natural  
propertie.



## The Image of God.

causing the fier which is light to descend downward. Euen so the doctours and old fathers which we alowe and folow, say that the substaunce of bread & wyne is chaunged, that is the natural proper-  
tie of them, so that where as before they were only the meat of the body, now af-  
ter the wordes rehearsed, they are the fode of the soul also, for so much as they deliuer vnto vs Chzistes swete flesh, and comfortable bloud: before it was comen bread and wine, now it is holy and sanc-  
tified, before it was no sacrament, now it is a sacrament of the blessed body and honozable bloud of our sauour Iesus Chzist. But for a moze manifest profe, & the old fathers beleued the substaunce of bread to remaine after the consecration, I wyll aledge some of the. *Ireneus* saith, that euerp sacrament is made of two na-  
tures, of a heauenly nature, and of a ter-  
renal or earthly nature. Now take away the substaunce of bread, and what earth-  
ly nature or substaunce remaineth in this holy sacrament? The papistes say, that the earthly nature is Chzistes body, which he toke of the earth when he was bozne of the blessed virgin Mary: For  
the

Note.

*Ireneus*

Every sacrament is  
of 2 natures, one  
heauenly, & the  
other terrenall.

An obtec-  
tion.

The was earth, and all men be earth. To  
 this I aunswer, that Chzistes body is The aunc  
 earth in verp dede, pet it is not the earth. wer.  
 Ip and terrenall nature of this sacramēt,  
 which must haue thze similitudes, of vni  
 tie, of nutricion, and of conuerſion, as is  
 declared befoze, whiche similitudes can  
 not be in Chzistes body. Moreover hear  
 what Origen ſaith: *Panis ſanctificatus va-*  
*dit in ventrem*: The sacramentall bread  
 entreth into the belly. Wherefoze entreth  
 it thither: but to noziſh our bodiēs, to fe  
 de them, to be y meat of the fleſh. Where  
 foze the ſubſtaunce therof is not turned,  
 not chaunged, not altered, but remap  
 neth and continueth: for accidentes doe  
 nether fede, nor noziſh. S. Auguſtin alſo  
 ſubſcribeth vnto them, ſaying: *Accedat*  
*verbum elemento, & fit ſacramentum*, he  
 ſaith not *succedat*, but *accedat*, whiche is  
 this much to ſay: Let the word be added  
 to the element, and then it is made a ſa  
 crament. Thus it is euident that y bread  
 and wyne which is the element remap  
 neth, and is not trāſubſtanciat, both by  
 autentical ſcriptures, whiche do alowe  
 thze ſimilitudes, and alſo by the conſent  
 of al the doctozs, and elder fathers: For

Origen. ;

*accidentes do not  
 fede, nor noziſh.*

Augustine



## The Image of God.

1 Cor. 10

How our  
Sacraments  
are better  
then the sa-  
cramentes  
of the olde  
testament.

Math. 9

out of doubt, Athanasius, Basil, Nazian-  
zene, Hierome, Chrysostome, and other,  
both Latinistes and Grekes, do not disa-  
gre with these. Moreouer the rock was  
a sacrament of Christes bloud, & yet not  
transubstanciat: They & we drinke one  
spiritual drinke, as Paul recordeth. Like  
wise Manna was a sacrament of his bo-  
dy without any such mutacion. You will  
aske me then whether our sacramentes  
be better then the sacraments of the old  
testamēt: Yea trulyp, but not of their own  
nature, but thozow y grace of God, tho-  
row the fulnes of time: bicause in this te-  
stament the face of Christ is more clear-  
ly discovered and known, and not tho-  
row any transubstanciation. These be y  
daies which the Patriarkes & Prophets  
desired to come, the daies of saluation, &  
the acceptable time. I haue opened the  
true meaning of Christes words: this is  
my body, and declared the necessitie, the  
use, the fruit, the marp, and sweetenes of  
the holy communion, which fruit is in-  
comparable. For if all they whiche did  
but touch the hem of Christes garment,  
receiued their perfect health: how much  
more shall we be made strong and con-  
forted,

forted, if we haue Christ in vs. This ho-  
ly communion geueth lyfe, destroyeth  
death, quickeneth our bodies, lighte-  
neth our soules, banysbeth synne, and  
encreaseth vertue. For as a litle war,  
poyzed vpon other war, is made al one  
with it, euen so they that receiue this sa-  
crament worthely, abyde in Christ, and  
Christ in them. A litle leauen soweth a  
whole batch, but the seldome receiuing  
of this sacrament, if (I say) it be receiued  
worthely, byngeth remission of synnes,  
purgeth our soules, maketh cleane our  
herts, amendeth our vnderstandinges:  
but the oftener the better. All you that  
approch vnto this table, and desyre to  
be byaunches of the vyne, and to be sea-  
led into the felowship of the congrega-  
tion, forsake your sinfull lyving, entend  
to leade a newe conuersacion from the  
bottom of your hearts, pouge out the  
olde leauen, and become newe dough, do not re-  
burie al affections and liue vnto vertue: ceue Chri-  
st otherwyse ye nether eat Christes flesh,  
nor drinke his bloud. He that eateth Chri-  
stes flesh, hath eternall life: Sea mark John. 6  
saith the Papistes, if he eat it *digne*, wor-  
thely, adding vnto the text, or els ma-  
king

*Summe*

Euill men  
do not re-  
ceiue Chri-  
stes body.  
The first  
reason.



## The Image of God.

king it false, but he may receiue it vnwoꝝthelp as Judas did. Examen this exposition with the touchstone, opē the scripture with the key, not with the pick lock and thou shalt finde that Chꝛistes flesh is not receiued vnwoꝝthelp. In all the scriptures this woꝝd, indigne, vnwoꝝthelp, is but once read concerning this sacrament, and there (marke) the bread & the wyne is said to be receiued vnwoꝝthelp, not Chꝛistes most cōfoꝛtable flesh and bloud. *Quicumque manducauerit panē hunc. &c.* He that eateth of this bread, & drinketh of this cup (saith Paul) vnwoꝝthelp, he shal be gilthp of the body and bloud of Chꝛist. To he saith, he that eateth of this bread vnwoꝝthelp, and drinketh of this cup, not of the body & bloud of Chꝛist, which alwaies be receiued vnwoꝝthelp to health.

The secōd reason.

*See braide & wyne in fūle to be receiued vnwoꝝthelp, not Chꝛistes flesh, for none of the woꝝd, doc. 2 Cor. ii. were not left, but onlie the godly vnto whom se gūte geuen for grace.*

Those nowe gentell reader whether thou wilt beleue y papistes, which teach that Chꝛistes flesh is receiued of euil mē vnwoꝝthelp, or Paul which saith he that eateth of this bread, that is not common bread, not dayly bread, but sacramental bread, that is ment by the woꝝd (this.) If they can shew in any place of scripture where

where this word (unworthelp) is ioined  
with the body of Christ, as I haue shew-  
ed where it is coupled with bread, I  
will be of their opinion. Christes flesh is  
meat: according to his own saying, *Caro  
mea vere est cibus.* &c. My flesh is very  
meat and my blood is very drink. Now  
meat doth hurt, where it findeth a bely  
corrupt with naughtie humors. Euen  
so this spiritual sode, if it find a man de-  
filed with sinne, encreaseth his dampna-  
tion, bryngeth hym vnto destruction,  
not of the nature of it, but thowome the  
default of hym that receiueeth it. Bea  
if we be defiled with corrupt humors,  
we be no partakers of these deinties.

But peradventure the Papistes wil re-  
ply, if it be meat then is it receiued both  
of good and euil men, for nether of both  
sortes can lyue without meat. To this I  
answere, it is the meat of the soul not of  
the bodie, the sode of the spirit not of the  
flesh, and therfore it is not receiued of e-  
uill persones, because the meat is good  
and they be euill, so that this is a strong  
argument: Christes flesh and blood is  
meat, ergo it is not receiued of euil men.

Moreover Christes flesh and blood is

The third  
reason.  
John. 6.

an obiection  
answered

note  
The. iiii.  
reason.

the



## The Image of God.

the vine, as I haue proued before, and  
we be the braunches.

**A Dialogic  
me.**

Only the braunches be fed of the vine.  
Euil men be not braunches of the vine.  
Ergo euil mē be not partakers of y<sup>e</sup> vine  
Which is Chzistes flesh and bloud.

*Euil men be not  
braunches of  
the vine,*

Therfor let no Judas, no Simō Ma-  
gus, no man with a cloked mind thinke  
that he is fed with these deinties. If it  
were not lawful for the vncircumcised in  
flesh to eate the figuratiue paschal lambe  
how much more is it vnlawful for y<sup>e</sup> vn-  
circumcised & vnclean in heart, to tast of  
these deinties? If he that despised Moi-  
ses law was condemned without any  
mercy vnto death vnder two or thre wit-  
nesses, how more greuouly shall he be  
punished which treadeth vnder fote the  
sonne of God, & coūteeth the bloud of the  
new testamēt as an unholy thing, wher-  
with he is sanctified. Purge out y<sup>e</sup> old le-  
uen, or els thou maist not, nor thou canst  
not eat this swete bread. Paul testifieth  
that many among the Corintheiā, for y<sup>e</sup>  
abusing of this sacramēt, were punished  
with weakenes, with sicknes, yea & ma-  
ny stroken with death, the whiche he  
wrot for our enstruction. Against the cō-  
ming

*Euil men  
were  
punished  
for abusing  
the sacrament,*

ming of our frend we make cleane our  
houses, and loke diligētly that al things  
be trym: And are we negligent in purp-  
fying of our mindes against the cōming  
of the great king, who hath promised to  
dwell with vs after the receiuing of this  
holy meat: I wold wryth that men wold  
geue thankes moze customably imme-  
diatly after the recepying therof vnto  
God, for the redemption of mankinde  
and for all his benefites, syngyng the  
C. Psalme. O be ioyfull in the Lorde all  
ye landes, serue the Lorde in gladnes and  
come befoze his p̄sence with a song.

Thankes  
ought to be  
geuen for  
death of  
Christ.

And the Psalme that beginneth: O com  
let vs sing vnto the Lorde, let vs hartely  
reioyce in the strength of our saluacion,  
let vs come befoze his p̄sence with thā-  
kes geuyng. With the. C.iii. Psalme:  
Praise the Lorde O my soull. For who  
cōmeth to the table of any man, & depar-  
teth without any thākesgeuyng: it is cal-  
led also a sacrament of thankesgeuyng.  
I wold men wold as diligently dispose  
them selues to receiue this sacrament,  
as they do estsones delight to talke of it:  
if they would p̄pare them selues to re-  
ceiue it moze oft, the holy Ghost wold  
enstruct

Psal. 94



## The Image of God.

The sacra-  
mentall re-  
ceiuyng is  
necessary.

Note

The abso-  
lution of  
the minist.

instruct them and becom their scolemas-  
ter, for wysdom entreth not vnto a soul  
subdued into sin. But I heare some say:  
I wil not come to receiue the sacrament  
for I can, and do receiue the bodye and  
bloud of Christ at home, in the field, and  
in the church, yea euery where withoute  
the sacramēt, beleuing vpon his passion.  
Truly if thou be godly mynded and do  
call his death to remembraunce, trusting  
to haue pardon of thy sinnes by the effu-  
sion of his bloud, thou dost eat his body  
and drinke his bloude. But thou art not  
godly mynded, but carnall, the seruaunt  
of sinne, if thou dispise the ordinaunce of  
God, and his comaundement, who bid-  
deth the, take, and eat: and carnall and  
ungodly men do not receiue the body of  
Christ, but the spirituall and godly.  
Thou maist say likewise, I wil not com  
at the minister for remission of my synes,  
and for absolution, for God is not bound  
to his sacramentes, he pardoneth with-  
out the ceremony of ministracion, as he  
did y<sup>e</sup> thief, Mary magdalen, and other.  
Sure it is, God forgeueth thy sinnes be-  
fore thou come to the priest, if thou haue  
earnest repentaunce, and true entent of  
amend.

amendement: for he sayth, *In quacunq[ue] hora. &c.* In what hour soeuer þe vnrighteous man doth repēt. &c. and yet neuer theles he himself cōmaūdeth þe to come to them, for he hath geuen them authoritie to louse & to bynd, and to blesse and curse, Now what their lousing, blessing, and absolution is, shalbe declared herafter, in the. xviij. Chapter. So albeit Christes body be receiued in sayth, withoute the sacrament: yet thou must come vnto the sacrament because thou arte commaunded, or els thou art an euill man.

It is not inough to receiue it spirituallp we must receiue it also sacramentallp: yea he that will not receiue it sacramentallp, neither doth he, neither can he, receiue it in faith spirituallp: for I haue proued before, þe euill mē do not eat these dainties.

## The. viij. Chapter.

¶ God is full of vnderstanding.



OD is also full of vnderstanding, If any man lack wysdom, James biddeth him aske it of god, which geueth to al men indifferentlye, and casteth no manne in the teth, and it shall be geuen him

*Ege. is no tyme to late, for all for gods mercy, so longe as we live by his grace.*

*note.*

*Jacob. i.*



## The Image of God.

**Psalm. 118.**

**Daniel.**

**Psalm. 98.**

**Psalm. 118.**

**3. Reg. 3.**

**Luke. 24.**

**2. Cor. 12.**

**Exod. 31.**

him, if he aske it without wauering, without mistrust. *David* asking with a sure faith obteyned his request, in so much that he had more vnderstanding then all his teachers, & was wiser then the aged, but what foloweth: for because I kepe thy commaundements. Thou askest not in faith, without keeping of Gods commaundements, ostende mihi fidem tuā ex operibus, shew me thy faith saith *James*, of thy workes. Kepe them & he wil geue the vnderstanding. His testimonies are a lanterne, and geue light euen vnto the babes. He gaue *Salomon* an vnderstanding heart to iudge his people, and to discern between good and bad, so that there was none lyke hym, neyther before nor after. He gaue him also honour, and riches, and long lyfe, which be his gyftes. He opened the myndes of his discyples, that they might vnderstand the scriptures. He toke *Paul* vp into y third heauē, and taught him things which cannot be vttered. He filled *Besaliell* and *Ahaliab* with the spirite of God, with wysdome, vnderstanding and knowledg, to fynde out curiouse workes, to worke in golde, and syluer, & brasse, to karue in wood, to graue

grave in stone, to make y<sup>e</sup> tabernacle of  
witness, the Arke, y<sup>e</sup> mercy seat, the table  
the pure candlestickes, the alter of incen-  
se, vestiments to minister in, and the ho-  
ly garments for Aaron the priest.

Wherefore he himself, must needs be full  
of all wisdom and all understanding.

But these things, as they were comma-  
nded to them of the old law, so we of the  
new lawe are not bound to them, because  
we have no commaundement. For as

Paule writeth unto his nation, we have

Heb. 13

an altar wherof they mai not eat, which

serue in the tabernacle. The priesthod of

the leuites, their sacrifices and their lawes

be disannulled. Christes everlasting priest

hod, hath made an end of all the leuites

priesthod, yea and of all other priesthod

saue onely that, whych belongeth to all

Christen men. The oblation of his body

once for all, upon the altar of the crosse:

which was a flayne sacrifice for our sin-  
nes abolisheth all other, and the lawe of

his Gospel hath blotted out the lawe of

the carnall commaundement. But our

Romanes allege the prophet Malachy,

Malachy

for the defence of the sacrifice of their maketh no

masse, and for their Popish priesthod, by thynge for

whome

Note.



## The Image of God.

the sacrifici:  
ce of the  
masse or po  
pish priest:  
hode.

Pighius  
argument

Psalm. 50

Esaie. 63

whom God saith: I haue no pleasure in  
you, and as for an offering I will not ac-  
cept it at your hands. For from the ris-  
ing of the Sunne vnto the going down  
of the same, my name is great amongst  
the gentils, yea in euery place shal there  
sacrifice be done, and a cleane offering offe-  
red vp in my name. *Albertus Pighius*,  
one of y<sup>e</sup> byshop of Romes chief knygh-  
tes, laboureth to proue that this text is  
ment of the oblation of the masse, whose  
reasons be these. First that it cannot be  
taken for the oblation of *Christes* body  
on y<sup>e</sup> crosse, for God promised here such  
a sacrifice that should be offered in al pla-  
ces, and of the heathen. That was offered  
in one place, in Ierusalem only, and of the  
Iewes. Moreover it can not be such a sa-  
crifice as David comended, that a trou-  
bled spirit, a broken and a contrit heart  
is a sacrifice vnto God: for the Prophet  
speaketh here of a cleane sacrifice vnto  
God, all that we offer vnto God, is spot-  
ted, vnclean, and defiled, as the clothes  
stapned with the flours of a woman.  
The Prophet also speaketh of a new sa-  
crifice that was not before, but should be  
used among the heathen, and offered on-  
ly of

ly of the p̄iestes. But we haue the sacri-  
fice that Dauid p̄aiseth com̄en with  
them of the old law, and it is to be offe-  
red of all ch̄risten men and womē: wher-  
fore it must nedes be spokē of the masse.

This is *Pighius* reason, yea the p̄incipal argument of al the papistes, vnto which

The auis-  
wer.

I besech you hear paciently my answer.

I entend to wryte a comentary to *Ma-*  
*lachie*, but I wil take it out of gods word  
and I wil open scripture with the key. I  
defend that *Malachie* meaneth none o-  
ther sacrifice, then an oblation of a pure  
and contrite heart: and I p̄oue it thus.

First *Malachie* speaketh of such a sacri-  
fice as shall be offered in all places vnto  
God, as vndoubtedly this hath bene, &  
shal be to the world's end. He speaketh

also of a cleane sacrifice: Is not y oblatiō  
of a contrite heart a cleane sacrifice? Yea  
truly, or els it were not to be offered vp  
vnto God, to whom no vncleane thyng

The sacri-  
fice of thas  
kes is offe-  
red in all  
places.

is to be p̄esented. Paul speaking of this  
sacrifice, calleth it a holy, and an accepta-  
ble sacrifice, saying: I besech you ther-  
fore b̄eth̄en by the mercies of God, y  
you make your bodies a quick sacrifice,  
holy, and acceptable vnto God. &c.

A cleane sa-  
crifice.  
Roma. 12



## The Image of God.

*Note.* He meaneth not that we should kyl our bodies, slea our selues, but kil al our carnal lustes, vnlawful desires, euil affecti-  
ons in the body, which is a sacrifice of a contrite and humble hart. And wher as Pighius affirmeth against this, that our harts be vnclean, I deny it not: but neuerthelesse God accepteth them as clean and calleth the so in his word, as by Dauid saying: Make me a clean heart, and renew a right spirit within me: And by Christ: blessed be y pure in heart or clean hearted, for they shal se God. We read in the actes, when Peter was a hongred at Cornelius house, that the heauens opened, & certen vessels came down to him as it had bene a great shete knit at four corners, wherin were all maner of four footed beastes, and that he was bidden to arise and kill, but he would not, saying: he did neuer eat no vnclean e thinges: but he was aunswed and commaunded not to esteeme any thing vnclean, which God hath chnsed. Euen so I say vnto Pighius y seing Paul, Dauid & Christ cal it a clean sacrifice, and that God hath purified our hearts, it becometh not hym to name it otherwysse: For a  
**good**

**Psal. 50**

**Math. 5**

**Act. 1**

good man, a good tree, out of the good  
 treasure of his heart, bringeth out good  
 fruit. But the papistes say that this is  
 no new sacrifice. I affirme that it is, for  
 as much as God saith, behold I make  
 all things new. If all things be new,  
 then this is a new sacrifice, albeit we ha-  
 ue it commē with the fathers of the old  
 testament: The scripture useth to call  
 things new, when they be commaun-  
 ded a new, as Christ commaunding his  
 disciples to loue one another before his  
 passion, saith: I geue you a new comma-  
 dement that ye loue one another. And  
 John likewise again: a new commaun-  
 dement I wryte to you, not that these  
 commaundements were not mencioned be-  
 fore, but that they were so necessary that  
 it pleased God to renewe them againe: in  
 which signification the oblation of a co-  
 trite heart, may also be called a new sacri-  
 fice, and that after the phrase of the holy  
 scripture, although Pighius spurne a-  
 gainst it, who not knowing or not remē-  
 bring this acception of newenes, doth  
 falsly affirme that the sacrifice that Ma-  
 lachie entreateth, only apperteineth on-  
 to priests. I trust I haue sufficiently de-

Math. 7  
 A new sa-  
 crifice.

2 Cor. 5

Iohn. 13  
 1 Iohn. 2



## The Image of God.

The first  
reason.

Heb. 9

The second  
reason.

Heb. 10

clared bi the testimonies of Gods word  
that a contrite heart is that cleane and  
new sacrifice offred in al places, of which  
Malachie speaketh. That y<sup>e</sup> Lozdes sup-  
per, which men cal the masse, is not a sa-  
crifice for sinne, S. Paul declareth plain-  
ly, saying: *sine sanguinis effusione.* &c. that  
without the shedding of blood no sacrifice can  
blot out sinne. If Christ be sacrificed or  
offred in his supper for the expiation of  
sinne, his precious and moste comfortable  
blood is shed again, is poured forth a-  
gain: for without bloodshed is no remis-  
sion, it must be a bloody sacrifice, not a  
drie sacrifice, for which synne is pardo-  
ned. Christ (saith Paul) by his owne  
blood entered once for all into the holy  
place, and found eternal redemption, so  
that all sinne both that is past and that  
which is to come in the chosen, is & shall  
be pardoned by hys eternall sacrifice,  
which was offred once for all on y<sup>e</sup> crosse.  
And sinne being forgiven as the Apostle  
celleth by the vertue of it, there remain-  
eth no more sacrifice for sinne, but only  
a commemoration & a memorial. For the  
loue of God, & of our own soules, let vs  
kepe & vse this sacrament and other in  
the

the church, as Christ the author of all sacramentes commaundeth. He mencioneth no such use, or rather abuse and prophana-  
 tion. That is a sacrament, in which God certifieth vs by some outward and  
 sensible signe, & he geueth vnto vs sum-  
 what: as for an exāple, in baptisme there  
 is water, which preacheth vnto vs remis-  
 sion of sinnes by Christs blood. Now a  
 sacrifice is an other thing, for in a sacri-  
 ce we geue, dedicate, and presente some  
 thing vnto him. Wherefore the supper of  
 the Lord is no sacrifice for sin, for as much  
 as it is a sacrament. Marke this differē-  
 ce brethren, and be no longer disceiued.  
 The parable of the shepes teacheth vs &  
 Christes coming hath disanulled al such  
 priesthod as is called sacerdotiū, but pres-  
 biteriū remaineth. The priestes and Le-  
 uites passe by, & leaue the wounded mā,  
 which was robbed going frō Hierusalem  
 to Iericho, vnholpē, unprouided for. Is  
 not he socoured only of the Samaritan?  
 The wounded man, signifieth all man-  
 kind, who descended from Hierusalem  
 to Iericho, when he was expelled out of  
 paradise into this miserable world. For  
 Hierusalem is as much to say, as visio

The third  
reason.

No sacra-  
ment is a  
sacrifice.

The. iiii.  
reason.

Luk. 10  
The wound-  
ed man.

Signifieth  
all mankind  
that is  
born out  
of Adam into  
Jerusalem  
the  
world.



## The Image of God.

*The* **Cherubs.**

*ma* **Ex. 25.**

*Ex. 31.* **Samaritan.**

*Ex. 31.* **Ex. 31.**

*Ex. 31.* **Ex. 31.**

**The. 5. rea.**

**son.**

**Hebrues. 4. 5.**  
**7. 9. & 10.**

**the. 6. rea.**  
**son.**

**paci**, or **visio perfecta**, a peaceable visiō of  
**God** which mā had in paradise. The the-  
**ues** y robbed and wounded him, were the  
**Devils**, that entised him to eat of the tree  
 of concupiscence, & robbed him of his un-  
 derstāding, of free wil, of dominio & lord-  
 ship ouer al creatures, of y image of **God**  
 after which he was made, & made hym  
 after the image of the deuil himself. The  
 priests, the **Leuits**, were not able to help  
 him, but only the **Samaritan**, that is  
**Christ** healeth him, and restored him to  
 the image of **God** again. Read ouer the  
 four, fiue, seuen, nyne, and ten, to the he-  
 brues, and thou shalt find that the mark  
 y **S. Paule** shoth at in these Chapters  
 is only to fortifie, that al suche outward  
 priesthod is taken away. Moreover  
 marke what I say vnto thee: Read ouer  
 al the new Testament, and thou shalt  
 not find once this word **Sacerdos**, Priest,  
 applied or spoken of any one sort of mi-  
 nisters, as the commen sort do vse it: but  
 whē it is referred to the **Phariseis**, & to  
 such as do apperteine without al doubt  
 to the old testamēt, it is referred alwayes  
 to all christen people, which all be **Sacer-**  
**dotes** thozow **Christ**: and ministers haue  
 no ma-

no maner of sacrifice, but commen with  
 the laitie, both men and women: that is  
 to say, the sacrifice of thankes geuyng, &  
 the quicke and lvely oblacion of their  
 own bodies, the new Testament requi-  
 reth no other sacrifice. I doe not meane,  
 that euery man or woman may christen  
 marie, purify women, may leuse & binde  
 consciences, may distribute the holy sa-  
 crament: but I mean, that popish & out-  
 ward priesthod is crept into the churche  
 of God, against the word of God, and I  
 do beleue and confesse no mo orders of  
 ministers but thre, that is Deacons, and  
 Presbiters, & Bishops. These thre the only  
 scriptures alloweth, and shewed the ma-  
 ner of their creation, and declareth their  
 offices and duties. Ther be no ministra-  
 tions, I wil not deny, but they may be  
 reduced all to these thre. The Papistes  
 make. vii. orders, ostiaries or porters, re-  
 ders, acolytes, exorcistes, subdeacons, dea-  
 cons, and priestes, but nether of the na-  
 mes of. v. of them, nor y<sup>e</sup> which is meant  
 by the names, nor their creatiō, nor their  
 offices be expressed in the scriptures. And  
 if I wold recite the offices that they the  
 seues assigne, and their forme of creatiō,  
 I think

Ministers  
 haue no sa-  
 crifice, but  
 comē with  
 the laitie.

The order  
 of Ministe.

Exodus 1  
 mynster 2  
 Leviticus 3

Seven ord-  
 ders.

E.iii.



## The Image of God.

I think mo would laugh at them, then  
 alow them. Some of the doctours write  
 that ther were some so called in y<sup>e</sup> church  
 at their daies, but that their offices were  
 such, as they decribe, they can not shewe  
 out of any doctour. They haue kept the  
 names, and chaunged the duties and of-  
 fices, and haue appointed the other du-  
 ties, as it is plain, namelp in the office of  
 a deacon, and so they do not only rack y<sup>e</sup>  
 scriptures, but also depzaue and corrupt  
 the doctozs, to maintein their dreames,  
 and phantasies, and by the name of an-  
 tiquitie and fathers, they leade vs from  
 our fater in heauen.

By the way =  
 trinitie of  
 fathers, the  
 proper of  
 the way from  
 our fathers  
 who in  
 heaven.

### The. ix. Chapter.

**G**od is truth: and whether it be lawfull  
 or honest to lie for any consideration.



**G**od is also full of truth  
 and mercy, of whom Da-  
 uid witnesseth that al his  
 waies or pathes ar mercy  
 and truth. He destroyeth  
 al those that forge lies, &  
 deliteth in such as be true, for he is truth  
 it self. Salomō amōg. vii. things which  
 God hateth rekeneth lying twise, as y<sup>e</sup>  
 which God most abhozreth, affirming  
 also

Psal. 24  
 Psal. 5  
 John. 24  
 1 John. 6

also in another place, that a false witness  
 & lying lips shal not escape punishment.

Ther be that thinke it lawfull to lie, as y<sup>e</sup> **Prou. 19.**  
 marchaunt man to sell his wares with **Marchant**  
 more aduantage, & the **Priscilianistes**, man.

who held this opinion y<sup>e</sup> for a greater ad-  
 uantage lying is not forbidden to couer  
 their couetousnes: & to excuse their daily

lying, they make thre sortes of lies, *loco*  
*sum*, *perniciosum*, *officiosum*, gesing lies,

pernicious, & officious, of the which they  
 say two kindes to be lawfull honest & cō-

mendable, bringing these examles. *Nasica*  
 when he came to *Ennius* the **Porto**

house to speak with him, *Ennius* hauing  
 earnest business, cōmaunded his maide

to mete him at the doze, and to say that  
 he was not within, who knowing that

her maister had bidden her to say so be-  
 cause of his business, departed. Some af-

ter it fortunied y<sup>e</sup> *Ennius* came to his hou-  
 se, and knocking at y<sup>e</sup> doze, enquired for

him. *Nasica* hearing one knock and per-  
 ceiuing out of a window that it was *En-*

*nius*, answered with a loud voice that he  
 was not at home. But *Ennius* knew his

voyce and came in. Then *Nasica* came  
 vnto hym and sayd: you are impudent,

for

**Prou. 19.**  
**Marchant**  
**man.**

*These three lies*  
*loco sum*, *perniciosum*, *officiosum*  
*loco*, *sum*, *perniciosum*, *officiosum*  
*loco*, *sum*, *perniciosum*, *officiosum*

1. 2. 3.  
*Nasica.*  
*Ennius.*



## The Image of God.

*All lying  
is forbidden  
of vs. i. for  
Ben.*

**Sara.**

**Gen. 18**

**Abraham.**

**Gen. 12**

**Jacob.**

**Gen. 20**

**Gen. 27**

**The mid-**

**wives.**

**Exod. 1**

**Raab.**

**Act. 5**

**Iosu. 2**

**Iosu. 6**

**Heb. 11**

for I beleued your maid that you were not at home, and wil not you beleue me my self? In this exāple be two lyes, one of Ennius mayd at her maisters cōmaūdement, the other of Rasica, in the way of iest and mirth, whiche both be defended to be honest. But I tel you, al lying is forbidden. Sara also is alleged, who when she had laughed, denied it to thre men which came vnto Abraham: and he likewyse is brought in for calling hys wyfe, his sister. And Jacob the patriarch thzough the sutteltie of lying, stole away his fathers blessing, and the title of enheritaunce, from his elder brother Esau, at the counsell of his mother Rebecca. The scripture recordeth also, that God delt wel with the midwives of Egypt, & made them houses, because with a lie thei hindered the deuillish entent of cruell kyng Pharaos, and preserved the babes of the hebrues from death. How is it true the that he destroyeth all lying lyps? Ananias and Saphira his wife are slaine for lying, but Raab the harlot is rewarded, & numbred of S. Paul among the faithfull, because she by lying saued the messengers or spies of the Israelites, from the

the pursuers of the kyng of Jericho.

Jehu the kyng of Israel saying he had a great sacrifice to do vnto Baal, gather-  
ing his priests from al the coasts of Is-  
rael into one temple, murdered them all  
thorow his lye, & is not reprovod for the  
same: wherfore all lving is not forbiddē.

We read of Christ himself how he say-  
ned that he wold go further then y<sup>e</sup> town  
of Emaus, and the elect vessell S. Paul

is not abashed to say he was a citizen of  
Rome and borne fre. With these exāples  
lving is mainteined, disceit and falshod  
alowed and named policie and prudēce.

But I save vnto you, ye abuse Gods  
word, ye rack it, ye make it a nose of wax  
ye open it not with the ryght key, but  
with a picklock: name not subtiltie pol-  
licie, nor lving ieste or dutie: all craftie  
schoffing, all profitable lving is damp-  
nable. You bring for the defence of your  
leasinges. Ralica, Sara, Abraham, Ja-  
cob, the midwives of Egypt, Raab, Jehu,  
Paul and Christ. As for Ralica his say-  
ing was a ieste, a mery conceit and no  
lye. Jesters & mery conceites be no lies,  
for as much as they be uttered not to  
harne, nor, or hynder any man, but for  
merry

King Jehu

Jolu. 2

Jolu. 6

4 Reg. 10

Luk. 24

Act. 22

Act. 23

The sun  
wer,



## The Image of God.

Abraham  
lied not  
Genes. 12

Genes. 26

myth sake. A man may affirme y<sup>e</sup> which  
is false, and yet make no lye, for to lye, is  
to affirme an vntreuth w<sup>th</sup> a mynd to hurt,  
ēdamage, and deceiue som man therby.  
Abrahā said not to Abimilech, she is not  
my wyfe: but she is my sister which was  
true, for she was his sister by his father,  
but not by his mother, the daughter of  
Haran his brother and consequētl<sup>y</sup> of his  
father, for asmoche as, *filij filiorum dicun-*  
*tur etiam filii auorum*, the sonne sonnes or  
daughters are called also the sonnes and  
daughters of the grandfatheres. And so  
she was Abrahā's sister, because she was  
his fathers daughter: and she was his  
fathers daughter, because she was his  
brothers daughter. Wherfore he spake  
nothyng that was false, but he kepte  
y<sup>e</sup> close which was true: sayng she was  
his sister, and not cōfessing her his wyfe:  
the which thing also his sonne Isaac did  
afterward. But this was no lyeing to  
hyde the truth, but to affirme that which  
is false. And otherwise Sara lied in dede,  
and her example is in that poynt to be  
eschued, for many thinges are w<sup>rytten</sup>,  
which are not to be folowed. The story  
of Iacob is no lye but a mistery, and the  
mistery

mysterp proued true afterward. When his father asked him: who art thou son? He answered, I am Esau thy eldest sone wherby nothing els is meant and signified then that which Chrest saith: ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust out, & they shall come from the east, and weste, and north, and south, and sit in the kingdom of God: and behold, they be last, which shall be fyrst, and they be fyrst, which shall be last. This thing nowe is com to passe, for we are his people, which were not his people, and his beloued, which were not beloued. S. Paule nameth this a mystery: I would not this mystery shoulde be hidden from you brethren, lest ye should bewyse in your owne conceites, for as much as blindnes is partly happened in Israell, tyl the fulnes of the Gentyles be come in. Of these places it appeareth, that Jacobs saying, I am Esau thy eldest sone, is as much to say, as the last shall be fyrst, and the first last, which is a true saying and no ly, because it is a mystery. For if we count mysteries to be lyes, we must count likewise al parables and metaphores,

The saying of Jacob is no ly, but a mystery. e  
Gene. 27.  
Luke. 13

Roma. 9

Roma. 11



## The Image of God.

Apoca. 5

1. Cor. 10

1 Thon. 11

Math. 13

1 Thon. 15

Luke. 22

1 Thiere. 23

10 Sal. 14 3

10 Sal. 38.

phozes, all tropes and figures, to be no lesse, in which y meaning is to be considered, and not the proper signification of y worde. Christ is called a Lion, a rocke, a doze, a Lambe: the children of the kingdom are called good seed, and the wicked tares. The father of heauen is named a husbandman, & Gods word a sword, a hammer, a key. Mannes lyfe is called a span, a shadowe &c. These maner of speeches be no lyfes, but playne demonstrations of hard matters, in easie & common termes. We be taught by y Lion, rocke, and doze, which we knowe, what Christ is, whom we know not: and by the husbandman, we learne what God y father is. By the sword, the hammer, the strength of Gods word: by the key, howe it is to be expounded: by the spanne, the shadowe, the shortnes of mans lyfe, which be frutesfull matters. In seblable maner, in this story we learn of Esau, the blindness of y Jewes, and of Jacob y ponger, the fulnes of y Gentiles. Now to speake of y midwyues of Egypt, and of Rahab, God dyd not reward them for their lyfe, but for their mercede, because they dealte kindly wth his people, for whych also  
he

he forgave them their ly, wherein theye  
 sinned vndoutedly, greuously. For the **Exodus. 1**  
 month which lyeth killeth the soule. If  
 those midwives had ben perfect womē,  
 they wold haue refused that office wher-  
 unto Pharaos apointed them, for it was  
 to murder the infantes of the Israelites:  
 and Rahab had don better, if she had not  
 lyed, but answered: I know where they **Josh. 2. 6**  
 be, but because I feare God, I wil neuer  
 shewe it. They could haue lost nothing  
 by this aunswer, although they had suff-  
 red death therfore. For blessed be y<sup>e</sup> dead  
 that dy in the Lord. By the other way,  
 they gat them houses vpo the earth, but  
 this way they might haue purchast that  
 house, of whych it is wrytten: blessed be  
 they, which dwell in thy house, they shal  
 prapse the evermore. **Stories** make  
 mentiō of one *Firminus* bithop of *Tagasta* **Bithop**  
 who makynge this answer in such a case, **Firminus**  
 lost naught therby. **Whē** the **Emperour** **a constant**  
 sent his officers to search after a certeine **friend.**  
 man whome he had hidden, he beyng  
 enquyred for him, said he would not de-  
 ny but that he had hidden him, because  
 of lyng, but that he would neuer betray  
 him: for which aunswere he was gre-  
 uously.



## The Image of God.

4 Reg. 10

how Paul  
was a cite  
zen of Ro.

End of text  
who first  
of text

Luke. 24

indigeno  
first text, by  
to next of  
End of text

uously pained, but no pain could cause him to disclose where the man was. The Emperour marueling at his stedfastnes deliuered him. Jehu in his lyng is no moze to be folowed, then in the sinne of Jeroboā the sonne of Nabat, which made Israel sinne with the golden calves in Bethel & Dan. For it is wrytten of him, that he forced not him self to walke in y<sup>e</sup> law of the Lord God of Israell with all his heart. S. Paul made no lie, for he was in dead a citezin of Rome, because his father was fre: as at London the children of fre men be citezēs and fre. Nowe as concerning our sauour Iesus Christ God forbid that we should say he lyed, in whose mouth no gyle could be found who speaketh of him self, I am the way, the truth. His pretending to go further was no lyng but a true meaning, for he went further afterward, when he ascended vp into the heauē in the sight of his Apostles, which thing only was mēt by his p<sup>r</sup>etending to go further, for it is a mystery. No man therfore can affirme y<sup>e</sup> Christ lyed, but he that denieth him to haue ascended: many false thinges are fained to signifie and teach true thinges which

which be no lies, for they be not spoken as thinges true, as thinges done, but to teach vs what we should do, as the narration of Lazarus and the rich man, the parable of him which had two sonnes, of the whiche one abode at home w<sup>th</sup> his father, the other went into far countries, the parable of trees in the booke of Judges which spake one to another, the parable of the vineyard, of the virgins, of ten grotes, of the shepe, of the vnrigh-  
tuous iudge, of mustardsede, and of the Pharisee and the Publicane. If all these be lies, Christ is a great and notable lier, who spake alwaies in parables to y<sup>e</sup> people, the Prophetes are lyers, yea all the scripture is ful of lies, not only the scripture but all heathen wryters vse this manner of teaching, as *Horatius* making the  
litle mouse to speake, and *Esopus* ge-  
uing language to foules, fithes and four  
foted beastes, and yet no any wyse man  
slaundred them at any time of lyng.

Thus it is euident that they which main-  
teine lyng, rack the scriptures, and open  
them not with Peters key, but with a  
piclock, and that the examples broughe  
for lyng, ether be no lies, but iestes, as

Luk. 16

Luk. 15

Judg. 9

Math. 21

Math. 25

Luk. 15

Luk. 18

Math. 13

Luke. 18

Horatius

Esopus.



## The Image of God.

1. Ihon. 2

Basica, or misteries as Jacobs, Christes  
or true sayings as Abrahams, Isaac, &  
Paul: or els if they be lies as Ennius  
mayd, Sara, the midwives, Raab, Iehu,  
they are earnestly to be eschued, for no  
lie is of the truth, and whatsoeuer is not  
of y<sup>e</sup> truth is naught, seing God is truth.

## The .x. Chapter.

God is full of compassion.

Psal. 103



He is also full of mercy, let  
ting the sunne shine vpon  
good and euil, & sending  
rain to both sortes. Thou  
most gracious Lord bringest  
forth grasse & herbes

Math. 5

Psal. 32

for cattel, and sode out of the earth: thou  
geuest vs wine to make our harts glad,  
and oyl to chere our countenance, & bread  
to strengthe y<sup>e</sup> hert, thou satisfiest al mens  
desires w<sup>th</sup> good things, & specially of tho  
se that be mercifull, as y<sup>e</sup> only begotten  
sonne maketh proclamacion in y<sup>e</sup> moun  
tain: blessed are y<sup>e</sup> merciful, for they shall  
receiue mercy. The earth is full of thy mer  
cies, & it (O lord) reacheth vnto y<sup>e</sup> heauē,  
no place is empty of thy mercies. The  
Origenistes defend that Gods mercie  
perceeth into hel, & that al men, the deuils  
also

also shal at length be saued, alledging this  
 scripture: His mercy be vpon al his wor- Psal. 105  
 kes, and the mercy of God is vpon all Psal. 144  
 flesh. They bring also Gods righteous- Eccle. 18  
 nes in iudgemēt, which thei deny to pu-  
 nish sinne euerlastingly, for then the pu-  
 nishment should be greater then y fault  
 which is tēporal, and hath an end. This  
 is a merciful heresie, but God sheweth  
 no mercie against his truth. His truth  
 saith: Depart frō me ye cursed into euer- Math. 25  
 lasting fier, which is prepared for the de-  
 uil & his aungels. No mā can here iustly  
 say that euerlasting fier is taken for a  
 long fier, albeit the latin word *eternum*,  
 bee some tyme taken so, *Prodiuturno*,  
 for the Greke is, *ἔῃς τῷ πυρὶ τῷ αἰωνίῳ* Chanciers  
 which word is neuer taken but for euer  
 more world without end. As for their ar-  
 gument that the punishment must be no  
 greater then the fault, I answer that our  
 least fault deserueth euerlasting fier, be-  
 cause it is committed against God,  
 who is euerlasting, all be it the fault be  
 begonne and ended in tyme, so that he  
 is more to be considered against whose  
 diuine wil it is done, then what is done.  
 For the scriptur demeth him y kingdom

F. ii.

of hea

Omne lē &  
 faulte desorme  
 till fwe.



## The Image of God.

**Math. 5**

of heauen, that breaketh one of the least cōmaūdements. Doth it not cry that in

**Psalm. 6**

hel there is no redemptiō: And in death,

*if we dyo in god who remēbryeth thee? And who wil geue thee thankes in hell? And where the tree*

falleth there it shall lie. The continuance

*of hel fier is described notablie of Christ*

where he cōmaundeth vs to cut of our

*hand, our fote, and to pluck out our eie,*

that is to prefer heauenly thinges to our

*fathers and mothers, & familiar frindes,*

saying: if thy hand offend thee, cut hym

*of. It is better for the to enter into lyfe*

maimed, then hauing two handes to go

*into hel, into fier vnquencheable, where*

their worm dieth not and the fier neuer

*goeth out. What cā be more plainli, more*

vehemently spokē of the endles pain of

*the wycked, then these wordes, into fier*

vnquencheable, where their worm dieth

*not, and the fier neuer goeth out, whiche*

termes in y same place be repeated twise

*more afterward. If there be no redemp-*

tion in hell, how is it wrytten in the boke

*of the kynges, our lord bypnyeth folke*

doune into hel and bypnyeth thē againe

*we read also that Anania, Azaria, and*

Misacel blessed the lord for deliuer-

*ing*

**Anobtedit**

**1 Reg. 2**

**Dan. 3**

**Psalm. 15**

ring them out of hel, and saving from y<sup>e</sup>  
 power of death. This worde hel in the  
 first place doth not signifie that which is the signi-  
 ficacion. }  
 commonly ment cherby, but a graue or  
 pit that is digged, for the hebreue worde <sup>heol</sup> is sheol. If any euill chaunce vnto my<sup>self</sup>  
 sonne Ben Iamin in the land whether <sup>Gen. 24</sup> you go, you shal bring down myne ho<sup>me</sup>  
 heares with sorow, vnto hel, that is into  
 my graue. In Daniel it signifieth aduer-  
 sitie, trouble and misery, as in many o-  
 ther places.

The .xi. Chapter.

God is ful of righenousnes, and of the pro-  
 perie of euill men, and the affliction of  
 good men.

**T**his endles punishment of  
 the wicked is no derogacio  
 to Gods great mercy, but  
 rather a mirroure of his righ-  
 tuousnes, for as he is merci-  
 ful so is he rightiouse, as the mercy en-  
 dureth for ever toward the good, so his  
 rightiuousnes endureth no lesse time to-  
 ward the euil. Dauid testifieth him to be  
 iust in al his waies, & holp in al his wor-  
 kes. By his rightiuousnes, he hated Ca-  
 in, & au, & the chief on the left hand: & by

F.iii.

his

Psal. 144



## The Image of God.

Roma. 3

An objection

1 Cor. 11

Psal. 118

his mercy he loued Abel, Jacob, & hym  
that hong on y<sup>e</sup> right hand: thow these  
two happened the blindnes of y<sup>e</sup> Jewes,  
and the fulnes of the Gentils. If he be  
vnrightrous, how shal he iudge y<sup>e</sup> world  
his sainctes iudgements be rightrous:  
he shutteth the vnrightrous out of hea-  
uen, he rewardeth right dealers, wher-  
fore he himself must nedes be a rightrous  
God. Thou wilt say: why the doth  
he suffer the wicked to prosper, geuyng  
them riches honour and chylzen? And  
why doth he punish the godly with po-  
uertie, sicknes, and al kind of misery?  
Why doth he suffer wicked Manasses  
to murder cruelly Elai? Why doth he  
let Jeremy be slaine of Apries, Zacharie  
of the hie priesles, John Baptist of he-  
rode, Christ of Pilate? Why doth he suf-  
fer the Deuil to plague y<sup>e</sup> pacient mā Job  
with al kind of aduersitie? Why wyl he  
al good mē to bear a crosse in this world  
S. Paul telleth vs, when we are iudged,  
we are chastened of the Lord, lest we be  
damned with the world. And it is good  
for me (said Dauid) that I haue bene in  
trouble, that I may learn thy statutes.  
Here two causes be rehearsed why God  
lapeth

layeth affliction, trouble, and the crosse,  
 upon the shoulders of his elect, that they  
 may auoid dampnation, and learne to  
 kepe his cōmaundemēts: for trouble ge-  
 ueth vnderstanding. Lord (saith Elay) in  
 trouble they cry vnto thee, the aduersi- Elay. 18  
 tie which they suffer is a lesson vnto the.  
 When the outward man perisheth, the Elay. 26  
 inward is renued day by day. Moreo-  
 uer God hath set at the entring of the 2. Cor. 4  
 garden of pleasure, The rubin with a sy- Genesis. 3  
 rie sword, mouing in and out to kepe y  
 way to the tree of life, to which there is  
 no acceffe, but by affliction, which is por-  
 ter, as it is witten: we must enter thro-  
 row much trouble into the kingdom of  
 heauen. Wherfore God loueth them  
 whom he troubleth, and he scourgeth e-  
 uery sonne y he receueth: they that are  
 vnder no correctiō are called bastards no  
 sonnes. Lato when Pompey was ouer-  
 throwen of valcaunt Julius Ceasar, be-  
 gan to be angry w God, thinking hym  
 percial, but we chriſten men may not do  
 so, knowing aduersitie to be a token of  
 Gods fauour, an occasion of vnderſtan-  
 dig, a cause of amēdmēt. These scriptures  
 teach vs y God punisheth his elect, for

Soft hat god  
 lone y  
 from yf, to  
 make hym into  
 be in kyngdom.  
 Proverb. 3  
 Hebr. 12



## The Image of God.

Anobediē  
Rom. 9

The aunc-  
ter.

Note.

Rom. 9

their erudicion and cōmoditie, nor for a-  
ny vnrighuousnes, albeit þ holiest man  
that euer was, deserueth a crosse in this  
life. His righuousnes empouerisheth vs,  
plageth vs, and condempneth vs, & hys  
mercy enricheth vs, healeth vs, & crow-  
neth vs. But it is wrytten of Iacob & E-  
sau, that oʒ they were bozne, oʒ they had  
done good oʒ euil, God loued the one &  
hated the other, which was contrary to  
a true iudgement. S. Paul in the same  
place compareth God to a potter, and  
men to clay. The potter hath power o-  
uer the clay, to make euen of one & the  
same lampe one vessel vnto honour, and  
another vnto dishonour. And hath not  
God power ouer vs, which be but clay,  
that is naught, the children of wrath, to  
condempne oʒ to saue? The Latin worde  
here declareth moze plainly what we be  
which is, *Ex eodem luto*. We be al becom  
durt by the faul of the first Adam. If he  
croune durt it is his mercy, thoʒ oʒ the  
second Adam. If he cōdempne it, he ge-  
ueth right iudgement. Thou wilt say  
then, why blameth he vs? For who can  
resist his wpl. He made thee not clay,  
that is the child of death, but after the  
Image

Image of God & without sin: Thou art  
 dust and clay thowost the sinne of Adam  
 not because of thy creation: For God  
 wold haue al mē saued. And why be thei  
 not: the cause is not in hym, but in vs, The cause  
in vs not  
in God.  
 not that we be able to withstand his wil  
 but bycause he will saue none against  
 their wil: he wil saue al, that is al that wil  
 take it when it is offred them, al that re-  
 fuse not the saluation of their own souls,  
 as the Israelites did. For Christ saith Math. 23  
 vnto them, that he wold haue gathered  
 them together as the hen gathereth hyr  
 chickens vnder hir wynges, and they  
 would not, suche be not saued; for God  
 saueh no mā against his wil. Ther is the  
 no parcialitie, no vnrighuousnes with  
 God, whose iudgemēts be vnsearchable  
 but neuer against iustice: aboue our capa-  
 citie, but neuer against equitie. Who is  
 able to discusse, why some die old, some  
 yong, some in middle age? why some be  
 poore, some rich, some gentlemen, some  
 lordes, some kinges, some of a base stoke  
 and other infinite diuersities. If these  
 thinges were necessary to be knowen,  
 God wold haue opened the in his scrip-  
 tures, but in that he speaketh not of the,  
 he iudg



## The Image of God.

judgeth the unprofitable for vs to know  
 Let vs beleue that God worketh al these  
 thinges and that therfore they must ne-  
 des be right & iust bicause he is p work-  
 mā, not searching things aboue our vn-  
 derstandings, but say with S. Paul: &  
 the depenes of the riches, and wisdom, &  
 knowledge of God: how vnsearcheable  
 are his iudgements, and his waies vn-  
 traceable: for who hath knowen p mind  
 of the Lord, or who was his counseller?

### The.xii. Chapter.

God is ful of compassion

**H**is is full of all goodnes, S.  
 James witnessing of him p  
 euery good giste is from a-  
 boue, & cometh down from  
 the father of light, that is fa-  
 ther of good mē, for thei are called light,  
*Vos estis lux mundi*, you are the light of p  
 world. What haue we that we haue not  
 receiued? He is liberal, patient, merciful,  
 wise, strong, constant, equall, faithfull,  
 magnifical, affable, liberal, geuing to all  
 mē indifferently, & casting no man in the  
 teeth. Patient, calling vs thoroowe his  
 long suffering vnto repentaunce. Mercif-  
 ful, not dealing with vs after our sinnes,

no?

*not to be not a  
 mmon to fete  
 st of the king, that  
 be not nether  
 in the scriptur*

Jacob. i.

*Any good giste  
 pcedeth from  
 god.*

1. Cor. 3

Jacob. i.

Roma. 2

Psal. 102

nor rewardyng vs accordyng to our wic-  
 kednes. Wyse, for of his wysdome Da- **Psalm. 146**  
 uid saith: there is no number. Strong,  
 for he is our buckeler, our shield, our  
 strength and defence, the rock of our **Psalm. 63**  
 might, and castel of our health: Constat,  
 with whom no man can proue any va-  
 riablenes. Equall, for there is no parcia-  
 litie with God, there is no Jewe, nether **James. 1**  
 gentile, nether bound nor free, nether **Roma. 2**  
 man ne woman, but all be one in Christ  
 Iesu. Faithfull, for he is a strong God  
 and a faithfull, stable in all his wordes. **Galath. 3**  
 Magnificall, for the work of the Lord is **Deute. 7**  
 great and worthy to be praysted, the hea- **Psalm. 146**  
 uens, the Sunne and the Starres, the **Psalm. 101**  
 waters and great fowles therein, are the **Psalm. 8**  
 work of thy fingers. Affable exhortyng  
 vs continually to aske, knock and pray **Matth. 7**  
 vnto hym, and talkyng with vs mooste  
 familiarly, first by holy Fathers, bys  
 Prophets, and Patriarkes, afterwarde  
 by his only begotte sonne Iesus Christ, **Hebre. 11**  
 walking here vppon earth, to whome  
 belongeth all power, maiestie, rule, and  
 honor. We read of a certen ruler which **Luke. 18**  
 called Christ good maister, askyng  
 him, what he should do to obtaine ever-  
 lasting



God onli is  
good, and that  
be good, & can  
all these good-  
nes from him.

## The Image of God.

lasting lyfe, whome Christ rebuked say-  
ing, why callest thou me good? none is  
good saue God only. If God only be  
good, then all goodnes is in him.

## The xiii. Chapeer.

God only is immortall, and yet neuerthe-  
les, the myndes of menne and Angels be im-  
mortall.



He is without beginning,  
without ending. How can  
he haue any beginning,  
of whome al things take  
their originall? How can  
he haue any end, who is

of himselfe & by no other thing? Heauen  
and earth perissheth, and all y<sup>e</sup> is in them  
shall fade awaye as grasse, and as the  
floure of the field, but oure God lyueth  
eternallye, who speaketh of himselfe: I  
am Alpha & Omega, the beginning and y<sup>e</sup>  
ending, which is, which was, and which  
is to come. Paul affirmeth the same vnto  
his discipulo Timothe, geuing al honoz  
and rule vnto God, who only hath im-  
mortalitie. If only God haue immorta-  
litie, why doth Christ forbyd vs to feare  
men, which slea the body, and cannot slea  
the soule? howe is man formed after the

Image

Spealip. i

i. Timo. 6.

Both God  
only is said  
to be im-  
mortall.

Image & similitude of God? Howe can  
 the immortalitie of the mynd be defēded  
 and of Angels: trulyp mans soule is im- **Angels.**  
 mortall, and yet only God is immortal,  
 for this word (onely) doth not deny this  
 priuilege to other things, as to mannes  
 soul, to the Angels, but God is said only  
 to be immortal, as he is said onely to be  
 good, & only to forgeue sin. Mans soule  
 is immortal, but clean after an other sort is both mor-  
 then God, who only hath immortalitie. **tal and im-**  
 For the scripture testifieth of mans soul **mortal.**  
 that it dieth, saying: suffer y dead to bu-  
 ap their dead, that is to say: let the dead  
 in soule, bury y dead in body. **It is trou-**  
 bled with affections, with passions, and **bles dead m**  
 subiect to mutabilitie. **But it so dieth**  
 thozow vice, that it ceaseth not to liue in  
 his owne nature: It is so mortal, that it  
 is also immortal. Wherfor God is only  
 everlasting, immortal euermore, who is  
 only immutable. And if this interpreta-  
 tion do not content the, heare an other,  
 That is immortal properly which is **Immortal**  
 out beginning, without ending. All crea- **properly.**  
 tures haue a begynnynge, of the which  
 some neuerthelſſe are called immortal,  
 because they haue no endynge, as the  
 angels.



## The Image of God.

I am  
 thing yet he.  
 Apoca. 1  
 1. Nothing is.  
 2. nothing who.  
 3. nothing is to  
 come.

angels, mans soul, but only God is properly immortall, who speaketh of himselfe, I am, which is, which was, which is to come. This belongeth only to God and to none of his creatures, to none of the works of his fingers: of which some may truly say, that they be & are to come, but not that they were, because once they were not.

## The. xiiij. Chapter.

**G**od is the maker of all things, wherof he made them, by whom, and who made the Deuill, and of the beginning of sin & euil.



**I**n the beginning **G**od made all things, wherfore he hath no beginning: & that which neuer had beginning, can not haue ending. When I say, God

**T**he world made all things, I mean that the father, the son, and the holy spirite formed heauen & earth, angels & men, and all other creatures of nothing. For of the son it is writtē, all things were made by him, and of the holy comforter: by y<sup>e</sup> word of the Lord, were the heauens made, and all the hostes of them by y<sup>e</sup> breath of his mouth, wher the latin is, *Spiritus*. **I**n the beginning

the world  
 is the worke  
 manship of  
 the whole  
 Trinitie.  
 Thon. 1  
 Psalm. 32.

beginning of the booke it is writtē of them both, that they be no creatures: of y<sup>e</sup> son in y<sup>e</sup> beginning, God created heauē and earth, that is in Christ. For he answereth y<sup>e</sup> Jewes asking what he was, I am the beginning which speake vnto you, and in whose behalf Dauid speaketh: In the beginning of the booke it is writtē of me. Paule to the hebrues repeteth the latter text and expoundeth it of Christ. And *Dixit Deus fiat lux.* &c. God said, be there light, be there a firmament: God said, the waters be gathered together, God said, be there lights in the firmament. This phrase and maner of speaking, is ioyned with the creation of euery thing. What did God say? what language did he speake? Did he speake grek, latin, Italian, french, spanish, english, or hebrue? Mark, this was no audible voyce, no sounding or transitory noyse, comming from the lightes, but God said be there light, firmament. &c. that is to saye, God made these thinges by his saying, by his word by his voice, which is christ, as it is writtē: In y<sup>e</sup> beginning was y<sup>e</sup> word, that is in y<sup>e</sup> father was christ, & althys were made by

Christ ma-  
ker therof.

Genesis. 1.  
In the be-  
gynning.  
Ihon. 8

Psalm. 38

Hebre. 12

Genesis. 1.  
God said,

Ihon. 1.



## The Image of God.

Why Christ  
is named a  
word.

Heb. 1

John. 1

The holy  
spirit is  
maker of  
world.  
Gen. 1

by it, and nothing was made without it  
as Moyses teacheth very wel, repeting  
these wordes *Deus dixit*, God sayd: in  
creatio of euery thig. And why is Christ  
called his fathers word? Truly bicause  
he is his image, and no man cometh to  
the knowledge of the father but by the  
sonne. And as we do open manifest, and  
declare our mindes one to another by  
our wordes and communication, so God  
is disclosed, opened, and discovered by  
Christ. No man hath sene God at any  
time, thonly begotten sonne, which is in  
the bosome of the father, he hath decla-  
red him, in his sermons he is sincerely  
published, and plainly painted and por-  
traied. For this cause he is surnamed  
saying of God, and an audible and a tra-  
sitory word, not properly, but by a meta-  
phore, and borrowed spech. And this tra-  
sitory word, made al thinges, vpholdeth  
al thinges, gouerneth al thinges. Nowe  
touching the holy spirit, we read in the  
first Chapter of generation, & *spiritus*  
*domini ferebatur*, the spirit of Lord was  
bozn vpon the waters. Many do expound  
by the spirit in this text, the wynd, but it  
can not be taken so for many causes.

First

First the wynd is the exhalatiō oꝝ spirit  
of the waters, this was y<sup>e</sup> spirit of God,  
as the text doth say. Moreover y<sup>e</sup> wind  
then was vncreat, vnmade. For I think  
no man wil defend that the wind was  
made befoze the first day, which is made  
after these wordes. And others do read *Bozn vpon*  
*for ferebatur super aquas, fouebat, vel exclu* the waters  
*debat aquas*, the spirit did bring forth oꝝ what it is.  
hatch the waters, & so in dede the word  
signifieth in the Syrian tonge, wherfoze  
was bozne vpon the waters, is no blast  
of wind, but a metaphoze of the hen, and  
a bozowed speech. The hen is bozne of  
her eggs and sitteth vpon them, and so  
hatcheth her pong: and so the holy ghost  
was bozne vpon the waters, sat vpon the,  
brought forth and hatched all creatures  
which there are called waters. For as it  
is wꝛyten, when thou lettest thy spirit  
go forth, they are made. Basil who for  
his great learning was surnamed mag-  
nus, expoundeth this text thus, & sayth:  
that his predecessors toke it so, and S.  
Austen is of the same mind, and Philip Austen.  
Melanctho aloweth their interpretatiō. Melanch.  
Thus it is euident y<sup>e</sup> the vniuersal world  
is the workmāship of the whole trinitie,  
S.i. whose

Psal. 103

Basil.

Austen.

Melanch.



## The Image of God.

whose workes be inseperable: as they be  
inseperable, and one almighty, euerla-  
sting, inuisible, unsearchable god, of one  
substaunce and nature, power and ma-  
iestie, who gathered the waters together  
as it were in a bottel, who maketh & clou-  
des his chariot, and goeth vpon the win-  
ges of the wind, and who spreadeth out  
heauen like vnto a curtayne. After that he  
had finished all his workes, he beheld them  
and so they were exceeding good. Now  
there be many things not good, unpro-  
fitable, unfruitful, perillous: for thornes  
and thistles prick vs, the gout greueth  
vs, the pocks, the canker consumeth vs,  
the sciatica payneth vs, spasmes, palsies,  
feuers annoy vs, serpentes doe poyson vs,  
flies do bite vs, cats do scratch vs, bees do  
eat vs, mountaines weary vs, snow doth  
let vs, thunders do fear vs, the cocodrils  
do kill our bodies, & the deuill our soules.

God made not these things, for all that  
he made was good: and if he made not  
these, he made not all things. The earth  
bringeth forth thornes and thistles, and  
brambles. And other venemous herbes, not by nature,  
but thow the spinn of man, vnto whom  
God speaketh: Because thou hast obeyed the

ed the voyce of thy wyfe, and hast eaten  
of the tree of which I commaunded the  
not to eat: Cursed be the earth in thy  
wozke. In sorow shalt thou eat therof al  
the daies of thy lyfe, and it shall beare  
thornes and thistels vnto thee, and thou  
shalt eat the herbes of the field, in the  
sweat of thy face shalt thou eat bread. **Genes. 3**

Before sinne, we read not that the earth  
brought forth thistels, bushes, unfruit-  
ful trees, but grene gras, fruitful trees, &  
herbes bearing holosome sedes.

The fal of Adam also caused al maner  
of griefs, panges, sicknes, disease, which  
then began to torment man, when God  
had said: In sorow shalt thou eat therof  
all the daies of thy life. By this word so-  
row, al such thinges be ment and signi-  
fied. If pou aske me why God suffered  
the earth to bring forth thornes and un-  
fruitful trees, my answer is, not to pain  
the earth with thē, which selethe no pain,  
but to admonish vs, of our synne, to put  
vs in remēbraunce of our fault, to be a  
warning vnto vs, as often as we se thē,  
to take hede that we synne no more.  
For if he punish the earth for our synnes  
how much more will he punishe vs?

The cause  
of sicknes  
is Admō<sup>3</sup> felle.

Why God  
curseth the  
earth? to admonish  
vs of our synne.

S. ii.

Wherefore



## The Image of God.

1 Cor. 15

John. 15

Ecc. 27

who made  
the serpents  
flies, and o  
ther like.

Wherefore this memory shall continue  
until the sting of death, which is sinne,  
be taken away, & until that be brought  
to passe that is written, death is consu-  
med into victory, death where is thy  
sting? Hell where is thy victory? by un-  
fruitful trees he warneth vs, y we be not  
unfruitful. For as husbandmen forsake  
their trees not doing nor waiting the,  
when they be baren, but to burn them,  
even so God ceaseth to poure his bles-  
singes upon the unfruitfull, for he is a  
husbandman: hearken what his only son  
saith, whom we are commaunded to hear:  
I am the true vine, and my father is the  
husbandman. He that abideth not in me,  
is cast forth as a bough, and is withde-  
red, and men gather it and cast it into the  
fire, and it burneth: This fruit we may  
gather and learn of the unfruitfull tree.  
By siknes partly he scourgeth vs for our  
sinne, partly he trieth vs, and leareth vs  
his will as it is written, the oven pro-  
ueth the potters vessel, so doth tempta-  
tion of trouble, try righteous me. Now  
we are come to those, which demand  
who made serpentes, Cocodriles, flies,  
wormes, &c. Of which much harm and

no

no profite cometh. Verely he who made  
 al thinges: Although they be hurtful vn-  
 to vs for our disobedience, yet be they ex-  
 ceading good in their own nature, and  
 profite vnto the furnishing of the whole  
 world no lesse, then the other, which we  
 recount moze profitable and preciouſe.  
 If an ignoraunt man chaunce to go into  
 a conning mans shop, and happen to see  
 many toles there that he knoweth not,  
 he thinketh them either to be vnprofita-  
 ble, or not necessary: Euen so we in al-  
 mightie Gods shop, which is the world,  
 do iudge many thinges to be naught, be-  
 cause we are ignoraunt. The Cocodrill,  
 the litle flie, the small flee, haue their co-  
 moditie, albeit we know it not: Our ig-  
 noraunce doth not argue Gods worckes  
 to be vnprofitable, yea Gods gloze and  
 wonderful power is moze maruelous in  
 making the litle flie to hear, to tast, and  
 to sele, with a mouth, with legges, with  
 wynges, a body, the stomack, the othe-  
 inward partes, then in an Elephant:  
 and moze maruelous in a frog, then in  
 a great Whale, and in a mouse then in a  
 mightie horse. If thou come into a riche  
 mans house and seest much stufſe, thou  
 thinkest

Notte.



## The Image of God.

*Thke heed  
fudge not y  
godes worke.*

*Dapten. 11  
who made  
the Deuill.*

*God made not  
y deuill, for  
he made  
Luke. 10  
him an angell,  
& he made him  
self a deuill.*

*Genes. 1*

*Immon*

thinkest al to be to some purpose, and da-  
rest thou iudge y **G**od in his house hath  
made any thing to no purpose: All Gods  
creatures, ether be profitable, or hurtful,  
or not necessary: thanck him for the pro-  
fitable, take heed of the hurtful, and que-  
stion not, reason not of thinges not ne-  
cessary. For although thy capacitie can  
not perceiue it, yet **G**od hath made all  
thinges in measure and number, and  
weight: he made not y deuill, for he made  
him an aungel, and he made himself a de-  
uill by sinning, when he fell from heauen  
as lightening. For the deuill is as much  
to say as an accuser, and a seducer, of the  
Greke word *Diaballi*, whiche signifieth  
to accuse, to infame, to disceiue: **G**od  
made man, but he made not man euil, so  
he made him an angel but not a deuill: he  
made many angels, but they made them-  
selues euill, for no euil cometh of him,  
as it is witten: he beheld many thinges  
pea al that he had made, and lo they wer  
exceeding good. But why did he make  
him an angel, knowing he wold become  
a deuill: why did he make other aungels  
innumerable: why many thousands of  
men, women, and childzen, which he for-  
geth

*Answer.*

leeth shalbe dampned? Verely that he might declare himself to be rightuous in punishing the vngodly, as he is merciful in rewarding the godly: no man can blame him therfore, but rather magnifie his rightuousnes. He compelleth them not to sinne, for which thei are dampned. Should God (because he forsawe they would be euill) abstaine from creatinge them, which is good? Is it not lausful for him to do what him listeth with his own are their eies euill because he is good? Math. 20 Should he not do well in making them, because they would doe ill in offendynge him? Of this thing seke a further answer, in the. xii. of the booke of wysdom: Sapien. 12 but let vs returne from whence we are strated, al beit these questions are annexed vnto our purpose. The synyth is not able to make any thing without Iron, nor the Carpenter without wood, nor the Tayler without cloth, nor the Shoemaker without leather, nor the Potter without clay, but God who is almighty, made al thyngs of nothyng. Before any thyng was, what could there be to make them of, except he would haue together in made them of hymself? Iesus the sonne six dayes.

S. iiii.

of Sy:



## The Image of God.

Eccle. 18

Note

Cap. 12

Gen. 1

of Sirach saith, *Qui viuit in eternum creauit omnia simul*. He that liueth for ever more made al thinges, *simul*, together, that is, God made first a confused heap, called in Greke *Chaos*, of nothing, and of that heap he formed all thinges, as it is written: *Qui fecisti mundum ex materia informi*, who hast formed the world of a confused heape. He made this heap altogether, where he saith: in the beginning God treated all thynge, heauen and earth, for the heap is called there heauē, and earth, as afterward also it is called the water: the spirit of y<sup>e</sup> Lord was born upon the waters. So far no time, no order of daies is mencioned: afterward, God of this heap in six daies, shapeth al thinges, so that both be true that God made the world in six daies, and that he made all thinges together. This article of creation is necessary to be knowen, for as much as some deny God to be the maker of the world, and geueth the glory therof to aungels, as the Menandrians, Saturnians, Cerinthians, & al so the Nicolitanes, & it is y<sup>e</sup> first article of our Crede.

The

## The.xv.Chapter.

**G**od ruleth the world after his prouidēce  
and how he rested the.vii.day.



Ther graunt God to be  
maker of al thinges, but  
they suppose, that as the  
shyppwright whē he hath  
made the ship, leaueth it  
to y<sup>e</sup> mariners & medleth  
no more therewith, & as the carpenter lea-  
ueth the house that he hath made: euen  
so God after he had formed all thinges,  
left al his creatures to their own gouer-  
naūce, or to the gouernaūce of y<sup>e</sup> starres,  
not ruling the world after his prouidēce  
but liuig in ease & quietnes as y<sup>e</sup> Stoicks,  
Epictures, & diuers astrologers, because  
it is writtē y<sup>e</sup> on the. vii. day God rested  
from al his workes. To these I aunswer  
with the prophet Dauid: God couereth  
the heauen with cloudes, prepareth rain  
for the earth, maketh the grasse to grow  
vpon the moūtaines, geueth fodder vnto  
the cattel, maketh fast y<sup>e</sup> bars of y<sup>e</sup> gates  
of Sion, blesseth y<sup>e</sup> childzen within, ma-  
keth peace in our borders, filleth vs with  
the flour of wheat, geueth vs snow lyke  
wol, scatreth the hoze fr<sup>e</sup> like ashes, ca-  
fleth

Psal. 145

Psal. 144



## The Image of God.

steeth forth his ise like morsels, helpeth them to right that sustein wrong, loseth men out of pryson, geueth sight to the blind, raiseth vp them that are fallen, careth for straungers, defendeth the fatherles, socoureth the widome: wherfore he is not an idle God. For as the body lyueth thowow the lyfe of the soul, euen so the world continueth by Gods gouernaunce, who ruleth it as y maister doth his seruaunt, without whom it perissheth in the twinkling of an eie. All thynges wayte vpon him to receiue fode in due season, when he geueth it them, they gather it, when he openeth his hand, they are filled with good things, when he hideth his face, they are sorrowful, if he take away his bzeath, they die and are turned again to dust. The common wealth of y Israelites, teacheth vs how wonderfull God prouideth for the, that he hath chosen. He preserued Iacob fro his brother Esau, he set Ioseph into Egypt, to make prouision against the. vii. dear peares, he sent darknes amongs the Egyptians, he turned their waters into bloud, and flue their fishe, their landes brought forth frogges, flies, lyse, grasshoppers, caterpillers,

*Similitude*

*Note.*

**Psal. 103**

**Gene. 33**

**Gene. 45**

**Psal. 104**

**Exod. 10**

**Exod. 7**

**Psal. 78**

**Exod. 8**

fers, yea euen in their kinges chambers,  
 he brought them forth of the house of  
 bondage and flauery with siluer & gold, Exod. 13  
 he rebuked the sea and dried it vp, & he Exod. 14  
 led them thozow the depe, as in the wil- Exod. 13  
 dernes, he spzed out a cloud to be a coue Psal. 11  
 ring, and fire to geue light in the nyght Exod. 13  
 season, at their desires came quailles, and  
 he filled them with the bread of heauen,  
 he opened the rock of stone, and the wa-  
 ters flowed out, so that riuers came into  
 the wildernes, he dried vp the waters of  
 Iordan, that y people might passe ouer,  
 he ouerthzew the walles of Iericho, and Iosu. 3  
 made the sunne to stand stil, and the day Iosu. 6  
 was lengthened, he slew mightie kings, Iosua. 10  
 Sehon king of the Amozites, and Og  
 king of Basan, and gaue away their lād  
 for an heritage. Of which scriptures it Psal. 134  
 doth consequently folow that he gouer- Rume. 2  
 neth the world by his prouidence, & not Denter. 3  
 by the whzle of fortune, or by force of de Iosua. 12  
 stinie, For if he gouerned thē, he gouer-  
 neth vs, seing the earth is the Lordes &  
 al that is therin, the cōpasse of y world, & Psal. 23  
 al that dwel therin.

But some do say that he gouerned the  
 Israelites, the seed of Abraham the cho-  
 senger. 1. Peter. 2



## The Image of God.

Actes. 14

Actes. 17

Iob. 38

3. Reg. 20

3. Reg. 19

sen generatiō, but not the respōne of the earth, which he gaue vp to their own gouernance. Verely God ruled all, as he is Lord of al. For Paule preacheth to the Athenians, that we liue, moue, and be in him. He gaue them also rain, light, corn, grasse, as he hymself teacheth Iob out of a storme, saying: Who deuidenth the aboundaunce of waters into riuers? or who maketh a way for y<sup>e</sup> stormy wether? that it watereth and moystureth the dry and barren ground, to make grasse grow wher no body dwelleth? Who is the father of rapine? Or who hath begottē the drops of our dewe, out of whose wombe came the yse? Who hath gendred y<sup>e</sup> coldnes of the aper, y<sup>e</sup> the waters are as hard as stones, and y<sup>e</sup> cōgeled aboue the depe? Did he not styr vp Pharaο among y<sup>e</sup> Egyptians? Benhadad among y<sup>e</sup> Sirians, Salmanasar amōg the Assirians, Nabuchodonozzer among y<sup>e</sup> Babilonians, Darius among the Medes, Artaxarces among the Parthians, Alexander among the Macedonians, and Vaspasian amōg the Romaines? In the booke of y<sup>e</sup> Kinges Elias is cōmaunded to anoynt Hazaell king of Siria, Iehu of Israell, & Eliseus to be

to be **P**rophete in his rourne. Wherby  
 he teacheth vs, y<sup>e</sup> he maketh **P**rophetes  
 and **K**ings, and taketh away their king-  
 domes, as it is w<sup>r</sup>itten. *Propter iniustiti-*  
*as, & iniurias, & diuersos dolos. & c.* **Ecclē. 10**  
 cause of vnrighteous dealing, wrong, &  
 diuers deceits, kingdomes shalbe tra-  
 nslated from one to another, for y<sup>e</sup> power  
 of the earth, is in the hand of **G**od. **I**f **A**n exhort  
 kings wold earnestly beleue this which station to  
 is **G**ods owne voice, & behold how ma- **K**inges.  
 ny kings he deposed in y<sup>e</sup> booke of kings,  
 and for what causes, they wold be as ear-  
 nest to set forth **G**ods glory, that is, to  
 cause the gospel to be preached thowme  
 their dominions, and to relieue their poe-  
 b<sup>r</sup>eth<sup>r</sup>en, which be members of the same  
 body that they be, children of the same  
 father, and heires of the same kingdome  
 and that which is done to them, is done  
 to **C**hrist, as thei haue ben diligent, poli-  
 tike, pear rather deceitfull, in encreasinge  
 their reuenues, in filling their hutches w<sup>th</sup>  
 gold & siluer, thei wold first seke for the  
 kingdome of **G**od, & then **G**od wold be  
 ther castle, & cast al other things vpon the,  
 or els he is vnttrue of his promes. **M**ath. 6.  
 One  
 being demaunded how a king might rule  
 safely.



## The Image of God.

Eight p[er]m[an]ent  
w[is]d[om]e, s[er]u[ice]  
that make  
good lawes.  
to sette f[or]m  
op[er]ated.

Oppression  
of the poore  
is cause of  
insurrection  
and reproch.

safely and assuredly, answered: if he de-  
uise good lawes, and se them diligently  
practised. This is a necessary lesson for al  
princes, that wil lyue in quietnes, or that  
wil enioy their crownes with long conti-  
nuance. And a king aught to be a father  
to his subiects, not onli to the gentlemē,  
but rather to his poore cōmons, for they  
haue moze nede. He is the head of them,  
as wel as of the other. What causeth up-  
rores, & insurrectiōs, soner then oppressiō  
of the poore? Or what prouoketh f[ur] wrath  
of God moze against them? If I were  
demaunded how a king might not only  
pas his time safely, but also al his posteri-  
tie & offspr[ing] cōtinue in possessiō of the  
kingdome, I wold answer: if he seke the  
glory of God vnfaignedly, & or if king-  
domes be translated for vnrighousnes,  
they ar preserued by righousnes. If pro-  
motion come neyther from the east, nor  
from the west, but from the king of hea-  
uen, the way to attein it, and to maintein  
and continue it, is to please the king of  
heauē. The pacient man Job saith: that  
almightye God oftentimes for the wic-  
kednes and sūne of the people, suffereth  
an hipocrite to reigne over them. Nowe  
I thinke

I thinke that ther was neuer more godly  
 pzetence, more outward shew of holyness,  
 more dissimulation in Rulers, then  
 now is, and this is Hypocrisy, and all the  
 people be lyke the rulers I warant you.

Note.

I wold wish that all kings wold diligētly  
 reade ouer, and earnestly belcue y cronicle  
 of the kings, there thei should fynd  
 that which is wrytten: by me kyngs do  
 raigne. Cyrus kyng of Persie, caused a  
 proclamatiō to be made throughout his  
 empyre, that the Lord God of heauē had  
 geuen him al the kingdomes of y earth.

Prou. 1

1. Cor. 1

Is God of lesse abillitie now to do these  
 things thē he was? Or is he of les know  
 lege and vnderstāding? But to the mat  
 ter againe. If he do not gouerne y world  
 by his prouidence, it is either because he  
 cannot and he is not able, or that he will  
 not, or that he is ignoraunt what is done  
 here. But there is no ignorannce with  
 him to whome all thinges be naked and  
 manifest, and he lacketh no cunuing, for  
 he is almighty, and nothing is impossi  
 ble to him, and he lacketh no will, for he  
 is full of goodnes, mercy, & compassion,  
 and promisetht plenty of all good things  
 to the godly, and scarcitie to the euill.

Where



## The Image of God.

wherfoze he ruleth al by his prouidence,  
he causeth thūder, lightning, haile, frost,  
snow, darknes, life & death, barrennes &  
fruitfulnes, raine, & faire wether, wind,  
hunger, battel, peace, and pestilence, as  
it is witten, prosperitie and aduersitie,  
lyfe and death, pouertie & riches, come  
of the Lord. God sendeth al these things  
partly to admonish vs of our frailnes,  
partly to punish the ill, and partly to try  
the good, as I haue intreated before. I  
put case thou knewest not wherfoze he  
ordeined many thinges, as thou art ig-  
nozaunt why he formed thee a man and  
not a woman, an English man, and no  
Italian, were that a iust cause denie hys  
prouidence? Were it not a like thing, as  
if thou shouldest deny that I would be  
at London at the beginning of Michael  
mas tearme, because thou knowest not  
my sute? We must think almighty God  
to forme al thinges to good purposes, al  
be it his woꝝkes surmount our capaci-  
ties. When I lookest vpon a dial, which  
declareth how the daie passeth away,  
thou art moued to thinke that it is made  
by art, and not by chaunce. If one wold  
carie a globe into Ireland, whose dayly  
turnings

God woꝝ-  
keth all  
thinges to  
purposes.  
The dial

The globe

turnings would work the same thing in  
 sunne, the Moone, and the five mouable  
 sterres, whiche is done in heauen euery  
 day and euery night, which of the world  
 thinke in y<sup>e</sup> world countrie the globe to be  
 made without singuler conning? And do  
 we thinke that God gouerneth the world  
 the which comprehendeth both the dial  
 and the globe and the makers of both, be  
 luck and fortune? Are the partes gover-  
 ned by reason framed by art, finished by  
 conning, and not the whole? Or did Ar-  
 chimides by art counterfet the mouinges  
 of heauen, and God not rule the same by  
 his prouidence? If God doe not rule it,  
 there is some thing more mightier then  
 he, which doth it. But he is almightie &  
 none is able to compare w<sup>th</sup> him. Townes  
 cities, kingdoms, Emperers, be gover-  
 ned by counsell, much more the whole.  
 The world is called of wisemen the citie  
 of al creatures. Wherfore as Athens, La-  
 cedemon, Venise, Rome, Paris, London  
 and Bozke, haue Mayors, Aldermen,  
 Bailifes and Constables, to gouerne  
 them after counsel: Euen so hath it, but  
 who is able to be Maire or Constable  
 therof but y<sup>e</sup> hiest: therfore it is only ruled  
 of him.

The world  
 is the citie of  
 all creatures.  
 Townes.  
 Cities.  
 Realmes



## The Image of God.

An objecti-  
on answered.

Telamon.

Regulus.

Cinna.

Marius.

Dionisius

Diogenes.

of him. But you wil say, that citie is not  
wel gouerned, where vice is mainteined  
and vertue punished, as Telamon who de-  
nieth Gods prouidence, bicause good  
men be pained & euil fauoured: why was  
Regulus tormented of the Carthaginians?  
why did cruel Cinna kill so many noble  
men? Why did C. Marius slep the good  
quene Catulus? Why did Dionisius, Pisi-  
stratus & Phalaris, put so many to death?  
Diogenes Cinicus, was wout to say, that  
Harpalus a strong thefe vpon y<sup>e</sup> seas bare  
witnes against God, that he was not  
mindful of vs bicause he continued so long.  
Albeit this obiection be partly resolved  
before, yet I will touch it againe, that it  
may be plentifully confuted, taking an  
example of S. Paul who vnto y<sup>e</sup> Philip-  
piās writeth, It greueth me not to write  
one thing oftentimes, for to you it is a  
sure thing. If Paul Gods chosen vessel,  
to whō he gaue no singular grace thou-  
ght it nedeful to write one thing oftenti-  
mes, how much more must we thinke  
the same of our small vnderstandings  
and seble braines, whiche be lesse able to  
paint Gods secrets at one time? When  
thou seest one excceding riche & unwor-  
thy of

thy of riches, thinke not him happie, co-  
demne not Gods prouidence, iudge not  
al things to go by luck and fortune. Re-  
member Lazarus and the rich glutton, &  
one was cruel, prouid, vnmmerciful, vnpi-  
tiful, and yet stozed with al thinges: The  
other humble, meake, ful of pacience, ful  
of goodnes, and yet of notable pouertie  
and siknes, he did not accuse God, deny  
his prouidence, complaining with any  
such words as these: I haue not greatly  
sinned against God and yet I am hun-  
ger pined, pained with cold, & punished  
with sicknesse, but this euil man liueth  
in wealch, pleasur, ease and health: How  
can it be, that God is mindfull of vs?  
How it is true y he gouerneth y worlde?  
No trulp, he toke it pacienly, he thought  
himself worthy of Gods rod. Wherfore  
he was caried by Angels into Abra-  
hams bosome, the riche man was con-  
demned to hell tormento. The prospe-  
ritie of the euil in this life encreaseth their  
dampnation in the other, and the good  
haue aduersitie in this worlde that thei be  
not dampned in the worlde to come.

There is a comen saying: the end trieth y  
bede. Many theues in this life liue wel-

M. ii.

thely,

Note.

Lazarus: dnd ind  
n pyme, not  
grudge, beca-  
use he was  
poore, but  
toke all boke  
prouentia  
thankfullie.

Luke. 16

Why good  
men are as  
slicted. That  
they should not  
be dampned  
in the worlde  
to come.



## The Image of God.

thylp, many aduoutrers, many extortio-  
ners, many Idolaters, many tenderlin-  
ges. &c. Is this a sufficient cause to deny  
Gods prouidce? No trulp. If at the lat-  
ter day he condemne the good, & crowne  
the euil, then say that he was vnmindful  
of vs: if not, say he is a righteous God,  
mindful of both good and il, for the end  
teacheth y no lesse. If therfore thou haue  
affliction in this lyfe, deny not Goddes  
prouidence, but cnumfort thy selfe with  
therāple of Lazarus, of Paul, of Christ.  
Think that he punisheth sin in this lyfe,  
that thou be not dāned for it in thother.  
But nowe I will speake of euill rulers.  
God suffereth euill men to reygne ouer  
the people, because of their sinne and ab-  
hominable liuing, as the cōmon saying  
is, *Qualis populus, talis princeps*. That is,  
lyke people, lyke pynce. He scourgeth  
them w tyraunts, because they be a fro-  
ward, and ouerthwart generatiō, going  
a strap from him, and starting aside like  
a broken bew. The boke of the Judges  
registreth, that God leste to scourge Is-  
raell, fyue lordes of the Philistines, and  
all the Sidonites, & heuites, that dwell  
in mounce Tybanon, he styred against  
them

Note.

Judic. 3

Judic. 4

them when they sinned, Chusan, Kasathaim king of Mesopotamia, & Eglon, King of the Moabites, Jabin, King of Canaan, & he suffered Abimelech, a cruell tyrant to raigne ouer them. Wherefore was Israell so oft sold into the hands of the Egyptians, Chaldees, Assirians, but for ther wickednes? If God spared not his chose generatiō, natural bzaunches, and his owne house, wil he forbear the world olives? Cinna and Marius, Dionisius and Phalaris, Disistratus & Harpalus, wer rods and scourges, wherō he scourged the heathen for their Idolatry, shamefull lusts and vnthākefulnesse as Chusan, Eglon, and the Philistines, were vnto the Israelites. If they wolde haue forsaken their vicious liuing, and returned vnto God whome they knew of his workes, but were vnthankefull, not glorifying him as God, he wold haue deliuered them from those tirauntes, by good rulers and magistrates, as he deliuered the Israelites from Chusan, Kasathaim kyng of Mesopotamia, by Othoniell son of Kenes, from Eglon by Abud, & from Jabin king of Canaan, by Barak & Debora. Wherefore these exam-

Judic. 19

Not in the world olives?

Judic. 3

Judic. 4.

Judic. 5



## The Image of God.

Diagoras  
atheos. did  
ascribe  
all to f<sup>4</sup>  
lame.

Actes. 27

ples do not deny Gods prouidence, but  
proue vs to be sinners and declare his  
rightful indgements both vpon y<sup>e</sup> Iewe  
and gentil, yea rather they do establich &  
fortifie his gouernaunce, teaching hym  
to be mindful of al natiōs, in geuing the  
good kinges for their vertue, or cruel ti-  
rauntes for their vice. *Diagoras* he that  
thought God to be vnmindful of men,  
comming to *Samothracia*, a frend of his  
shewed him a table, wherin many were  
painted which through vowes had esca-  
ped shipwack, and were come into the  
hauen, to whom he said: but they are not  
painted which vowed, and neuertheless  
wer drouned, ascribing their deliuerance  
vnto the blindnes of fortune, and not vnto  
the goodnes of God. Both *Jonas* so:  
Both *Paul* so in the *Actes*, when he and  
al that were with him were in ieopardie  
of shipwack: No trulp he biddeth them  
be of good comfort, he taketh bread and  
geueth thanks vnto God who had pro-  
mised him by an angel that an hear shuld  
not fall from the head of any of them. It  
chaunsed an other time *Diagoras* sayling  
vpon the sea, that a great flame of wynd  
arose, the mariners thought that God  
had

had sent them a tempest because they had taken him into the ship, and agreed among them selves to cast him into the seas, thinking that then they would be quiet: But *Diagoras* desired them to looke about and shewing them other ships in no lesse daunger, he asked them whether *Diagoras* was in those other shippes also meaning that tempestes come not of gods prouidence, but by fortune & luck. How much wiser and more likely is the opinion of the noble clerk and most excellent Philosopher *Cleanthes*, who fortifieth Gods prouidence with four reasons. One is because he forseeeth all things. The second for as much as he geueth plentie, and scarfitie, cold and heat, corn, encrease of catel, and infinite other. The third, because he feareth vs with thunderboltes, poureth down shoures, haile, snow, causeth plagues, earthquakes, and blasing starres. The fourth and greatest, is the constant turnings of heauen, the maruelous iourneis of the sunne, the mone, & the starres, y glorious fairenes of them, the cōli order of all things. Who entering into a schole wher he seeth all thinges be done in order, wil not thinke it to be go-

*Cleanthes*  
4. reasons

1

2

3

4

Th. iiii.

uerued



## The Image of God.

An induc-  
tion.

A house.

An armie

A ship.

uerued by some wise scole master? if the  
scole cannot kepe a good order without  
a wyse scole master, much les the world  
which comprehendeth al scoles and sco-  
le masters. But who is able to be scole-  
master ouer al creatures but God only?  
Wherfore he ruleth them by his prou-  
dence, as the scolemaster doeth his sco-  
lers. Is not that house best gouerned,  
best stoozed with all thynges necessary,  
which is ruled by counsaile? is not y ar-  
my in better case, which hath a wise and  
polpke Captaine, then that which hath  
a rash and folish? The ship likewise, that  
hath a singuler cūning master, goeth sa-  
fely and assuredly. But nothing is bet-  
ter ruled then y world, in which y house,  
the army and ship, be contayned, which  
of the comely order & great beauty that  
is in it, is called of grekes *Κόσμος*, and of  
the latinistes *Mundus*. If we will search  
the holy scriptures, which beare witness  
of God, we shall find that he gouerneth  
the whole world, not as kynge do their  
realmes, myndfull of weighty matters,  
and vnmindful of smal, but y he is mind  
full both of great and small. The Rauen,  
the Storke, the Oyle, the Pellicane, the  
Kyte

Upte, the Sparow, and the litle Wren, the Quayle, the Dove, the Swallow, all .iiii. footed beastes, are preserved by his prouidence. Did not al maner of creatures enter into the Arke by couples at his commaundemēt, and were saued from drouning? Doeth not he puruey meat for the Hauē, when his yong flicker about him: Did not thei at his commaundemēt bring bread and flesh to Elias beside the broke Karith? Fyue Sparowes are sold for a farthing, & yet none of them be forgottē of him. He fed his heritage with Quayles. He geueth Pellicanes, Storks, Uptes, possession in the court of this world. He fedeth y lions whelps in their dēnes and lurking in their couches. He shut their mouthes, that thei should not hurt his seruant Daniell. Yea, he numbzeth the heares of our head, and clotheth the lilies of the field. I cannot here, but som what rebuke such as curiously marketh their birth day, and birth star, as if their lyfe, and doings wer gouerned of necessity by y influēce, and mouing of y starres. They teach that there is such a pyth and efficacy in the signifier cyrcle, called of the Grekes, Zodiacos, that euery part therof

All thinges be  
preserued, & con-  
firmed, by gods  
prouidence.

Genes. 7.

Job. 38

Exod. 16

3. Reg. 17.

Luke. 12

Job. 38

Daniel. 7.

Math. 10

Againt fate

destinie, or

the influēce;

of y stars.



## The Image of God.

The sun hath a seuerall, and vehement operation, the which vertue is sōdye and diuers, thzough the seuen mouable stars. By it they wil al things to be ruled, and specially man: whose head (as the say) is gouerned by *Aries*, the neck by *Taurus*, the shulders by *Gemini*, and his fete by *Pisces*, which be signes in heauen, so named of the similitude of those thinges y they signifie in earth, supposing almighty God as one tired w fix daies labour, the seuent day to worke no more. And if one be borne vnder *Aries*, they promyse him that he shal be rich and wealthy, his cause wethers be profitable bestes, rendering to their masters euery yere a good flethe. If thou were born vnder *Taurus*, they say thou shalt be a seruaunt, a slaue, a drudge, and an vnderling al thi life, for so much as this beast is yoked in plowes and cartes, and set to al drudgerie. And if thou were borne vnder *Scorpius*, they tel thee thou shalt be a murtherer, a thief, a blasphemour, because y *Scorpion* is ful of dedly poiso, deducing y causes of gouernance in heauē, of y properties of beasts in earth. This opiniō hath caused much idolatry, and geuing the glorie belonging

*Aries, King  
and ruler.*

*Taurus, or  
Mount, & Plow.*

*Gemini, or  
ministers.*

only

only to God, to y<sup>e</sup> works of his fingers.  
 For when men perswaded their selues  
 that al thinges were gouerned by stars,  
 the worshipped the sunne, the mone, and  
 the other mouable, & vnmouable stars: &  
 thinking that riches come from them,  
 they haue not praised vnto God, of whō  
 only al good gifts are to be desired. The  
 first of Genesis, witnesseth wherfore Gene. 12  
 they are formed and created, not to rule  
 mans life violently, not to gouerne vs,  
 as the r<sup>e</sup>pr<sup>e</sup>s<sup>e</sup>nt doth his commons, but  
*Vt sint in signa, & tempora, & dies, & an-*  
*nos. &c.* to be for signes & seasons, daies  
 and peares, to shine vpon the earth, and  
 to deuide light from darknes. Many  
 wold excuse their viciouse liuing by the  
 influences, & vertue of y<sup>e</sup> stars, saying y<sup>e</sup>  
 they constraîne them vnto sinne, as the  
 seruaunt of Zeno the Philosopher bla-  
 med his maister for striking him bicause  
 as he said, y<sup>e</sup> stars cōpelled him to sinne.  
 If our birth star cause vs to sinne, & to do  
 that is honest, wherfore shuld we be bla-  
 med when we do il, or praised whē we do  
 wel, scing it is our nature & fatal destinie  
 to do both, & not in our power to doe o-  
 therwise: who blameth y<sup>e</sup> sun, bicause he  
burneth



## The Image of God.

burneth the grasse of the feild, making it  
unholysome for cattell, who prayseth the  
water for quēching of mens thyrst: Or  
the Sunne for warming them: Because  
thei cannot do otherwise, thei are neither  
prayed, ne blamed: and shall we be bla-  
med or prayed, for y<sup>e</sup> which is not in our  
power: If Christ the liuely image of the  
father, prayed Mary Magdalen iustly  
for chusing the better part, for pouring a  
box of precious ointment vpon him be-  
fore his burial, if he iustly reprovēd Pe-  
ter for counselyng him not to come at Je-  
rusalem, and for vsing the tēporal sword  
against the seruant of the high priestes,  
this is an vntreue doctrine, which taketh  
away both prayse dispraise. We reade in  
y<sup>e</sup> scripture, that God hath prepared un-  
speakeable tormentes for such as breake  
his commaundements. Wherefore doth  
he so, if destiny compell them to sinne?  
If thou be accused before an officer of  
murther, and laiest for thy selfe that thou  
hast done it against thy will, if thou can  
proue it, thou art discharged. If y<sup>e</sup> hang-  
man of Calice put a man to death at the  
commaundement of an officer, he is not  
blamed therfore. Yea, mine ennemye  
will

Mathe. 10

Ihon. 1

Mathe. 8

Ihon. 18

Peter gave his wil-  
lill counsell, when  
he willed him  
not to come at  
Hierusalem.  
Mathe. 9

will forgiue me, if I hurt him against my  
wpll. And wil almighty God punish vs  
so greuoufly, for breaking his cōmaun-  
dementes throug fate and destiny?

You Iustices, Shyppes, Bayliffes, and  
Cunstables, why presume ye to punyssh  
euill doers? if a thiefe come befoze you,  
he is not to be blamed, but his destiny: if  
an adulterer, an Idolatrer, an extortio-  
ner, you can laye nothynge to his char-  
ge, but to the starres which cause him to  
be naught, will he, nill he. No man esca-  
peth punysshment, by laying of destiny for  
him, no officer will accept this aunswere  
of aneuill doer, no master wil alowe his  
seruaunt laying this for him, noz the mi-  
stres her maide, noz the scolemaster, his  
disciple, noz the marchantman his pren-  
tice: wherof it is euident, that all men  
condempne this dampnable opinion by  
naturall reason in their dedes, albeit the  
wordes of some, sound to the contrary. If  
we think al thing to be gouerned by de-  
stini, we must nedes agree to Libertines,  
which make no differēce betwene good  
and bad, betwene right & wrong, betwene  
light and darkenes, but defēd all things  
to be lawfull & honest, calling notable vi-

*Libertines*

*ces,*



## The Image of God.

1. Cor. 6.

Gene. 3

1. Iohn. 2

Luke. 18

Math. 19

tes, vocations commaunded of God. If they spy a theife they blame him not, but exhort him to continue in his vocation. They bid the baud, the strong whoze, apply their vocations, for S. Paule saith: all thynges be lawfull vnto him, if vnto him, to vs. They ground this doctrine of the regeneration, the which they say is a full recoueraunce by Chryste, of y<sup>e</sup> which we losse by Adam. He, before his faule, knewe no difference betwene good and yll, but fel by knowldge of good and yll. Now they say that Chryst hath taken away euill, and therfore all that we do is good: for he that is boyn of him, sinneth not because his seed remaineth in him, & and he can not sin. Whosoever sinneth hath not sene him, neither hath knowen him. Wherfore they that wil be the sonnes and childre of God, must be like vnto children, which neither know, nor do neither good nor yll. For the kingdome of God belongeth vnto such. Doth not sate and destinie teach y<sup>e</sup> same? Nothing is good ne bad, except it be volūtary, nothing is to be praisd or dispraisd, nothing is to be punished, or recōpēsed. It taketh awaye all lawes, statutes, actes, proclamations,

inatioꝛs, for all mē be boꝛne to obey them  
or to breake them. If to obey them, they  
neede not, if to breake the, they profit not.  
But I wylt answere it is profitable, that  
actes be put forth, that such as be disobe-  
dient, escape not unpunished. Cruell  
destinie, which both causeth vs to do euil  
& punisheth vs therfore: Is it not a lyke  
thing, as if a man shold throw the down  
hedlong from the top of Poules steple,  
and after finding y aliue, wold al to beate  
the therfore? I wold faine learn whether  
all men & women, in the time of the holy  
man Mose, and the host of Pharao which  
pursued the Israelites, had one face and  
destinie. They were destroyed with one  
kynde of punishment. I would knowe  
whether all the Sodomites and Gomoꝛ-  
rians wer boꝛn vnder one planet, which  
all at one time, and after one fashioꝛ were  
consumed with fier falling from heauen.

The Idolaters which worshipped the  
golden calfe, were slayne therfore. The  
earth opened her mouth, and swallowed  
Chozce, Dathan, and Abiram & all their  
adherents, for their rebellion and insur-  
rection againste Moses their head and  
ruler.

If all thinges were gouerned  
by the

Gene. 7.

Exod. 14.

Gene. 19.

Exod. 32.

Num. 16.



## The Image of God.

by 7 starres, these men should haue had diuers punishments, because their destinies were vnlyke. Who knoweth not that there haue bene dyuers excellent in many faculties and sciēces, & that many were borne at the same time with them, so: at al times an infinit nūber are born, & yet we haue none like Homer in poetry, like Samson in strength, like Aristotle in Philosophie, lyke Salomon in wisdom, like Appelles in painting, like Euclide in Geometrie, like Tully in eloquence. Were none borne vnder the same instillation, that our sauour Christ was? It is likeli, that both some of those babes, whiche Herode murdered were borne at the same time, and also diuerse in other regions. Stories make relatiō, that Anaragozas a noble Philosophie was trussed in a foteball, and spurned to death, at the commaundement of a cruel kyng, if it had bene his distenie, it would haue chaunfed as wel to other born vnder the same starre.

**Matt. 2**

**Anaragozas**

**Why stars  
appeared at  
the birch of  
Christ.**

But you wil say, if the starres do not gouerne vs, why did such a notable star appere when Christ was borne? If star gouerned his natiuitie, so: the wysemen say:

Lat: *vidimus enim stellā eius in Oriēte.* &c.

We haue sene his star in y<sup>e</sup> East. Truly that star was none of the mouable or vnmouable starres, but a new star, in a new and marueilous case, neuer sene before ne afterward. As we reade in the Cronicles, of many wonders which happened cominently before great bat- and conquestes, as in the time of D. Crassus, and L. Decuola, mylike rayned from heauen. In the tyme of L. Domicius, and C. Velius, a mayde was bozne with two heads, foure handes, and foure feete: And in the tyme of M. Anthonius, and D. Dolobella, there was seene a great blaspyng starre, and thze Sunnes: Euen so at Chzistes birch, whiche was wonderfull, appered this starre, who as touching his diuinitie, had no mother, and concerning his humanitie, was bozne withont a father. The wyse men whiche moued by this starre, came to seke after Chzist, signifie the wysdome of man, whiche in matters of Religion is folishnes. Wherfore God of his infinite mercie opened the incarnatiō of his Sonne by this starre, and therewith stirred the wyse to offer vnto hym, *Aurum*, thus, & *mirram*, Gold, frankincense, and mirre. By

Gold is signified that he is a kyng, by Frankincense that he is God, and by Myrr that he is man. If God had not opened it vnto them, they could neuer haue knowen his incarnation, the whiche S. Paull calleth

I. i.

Miste-

Math. 2

By gold,  
a kyng.

By frank,  
God.

By myrr,  
man.



## The Image of God.

Colloſſ. 1

Psal. 8

*Mysterium absconditum a seculis*, a mystery hid since the world begon, and since the beginning of generations: but now it is opened to his saintes, to whom God would make known the glorious riches of his godnes. For this cause the starre appeared, and not to governe all the doinges of our saviour Christ violently: All thinges be cast vnder his feete, and he made the starres: therfore he is not subiect to the starres. But bicause heavenly matters surmount our capacities, his coming into this world was declared vnto the Jewes by the Patriarkes, Prophetes, shepherdes, and the holy word of God, and vnto the Gentels by this starre, and his Apostles: which star went befoze the wyse and prudent men, till it came & stode ouer the place where Christ was. What wyse man wyl impute at that Christ did afterward to this star, which after it had brought the wysemen vnto him, appered no moze? Do our birth starres cease to appere after a certain space? Do they stand ouer the place where we be borne? Or do they leaue their accustomed circuite? Wherefore it is euident that this starre was ordeined to preache Christ, and not for fate and destinie, to serue hym, and not to force hym, who can not be forced, for he worketh what he wyl in heauen and earth, and all the worlde is his workemanshype. Many doubt whether thys starre were a true star, or an aungell, or the holy ghost. I leue euery man in this matter to his

to his owne iudgement, so that his verditte disagree not with the scripture, but edifie & instruct the hearer, neuertheles I wyl talke my simple phantasie therein.

Thre opinions touching this Starre.

If it were a very star, why did he leaue his accustomed progres? Or how could he be a guide vnto the wyse men betwene Bethleem and Hierusalem, being placed with the other starres in the firmament of heauen? We read that the sunne stode vnder Josue, and went backward vnder Elechias, but neuer of no star that left his ordeined course, and wandred, as one that loseth his way. Peradueneure an aungell appered vnto the wyse men in the lykenes of a star, for they appere in diuers likenesses and shapys. At most Oreb an aungell spake vnto Moyses out of a bush in the lykenes of fyre, and at Galgall to Josue the sonne of Nun, like a man of armes. Helias is caried vp to heauen in a charret of fyre, and with horses of fyre. The charret and the horse be the aungels of God, whiche be ministring spirits accomplishing all his commaundementes. The aungels appere vnto Abraham and Lot, like thre wayfaring men. Danue & his wyfe sawe an angel talking with them, as he had ben a Prophet. So it may wel be that an aungel in the similitude of a star, was a guide to the wise men. For aungeles are called starres in the scriptures, as in the reuelation of John: *Stelle septem ecclesiarum angel.* The seven starres

Josua. 10  
4 Reg. 20  
Angels appere in diuers shapys

Erod. 3  
Josua. 5  
Note  
4 Reg. 2

Gene. 1

Jud. 13

The skynne of  
went before  
wayfaring men,  
who in hugh  
Apoc. 1

3.4.

are



## The Image of God.

Some say for  
common thin-  
ke that this  
starre was  
vnto  
Christe  
for Ioh. 1. 9.

Num. 24.

Act. 2.

What fate  
is.

Perfit cau-  
ses.

Imperfit.

are the angels of the seven congregations.  
Other thinke that this star was nether ang-  
gell, nor a materiall star, but the holy spirite,  
whiche opened the incarnatio of Christ, both  
vnto the Jewes and to the Gentils: but vn-  
to the Jewes in the likenes of a Dove, & to  
the Gentils in the shape and similitude of a  
star, of whiche Balaam an Astronomer, pro-  
phesied long before, *Orietur stella ex Iacob*,  
there shall come a starre of Iacob, that is a  
shining light of the holy ghost, the which shall  
leade the Heathen to the knowledge of Christ  
in the likenes of a star, as he fell vpon the A-  
postles in the shape of fyre. Thus muche I  
haue spoken of the starre, that appered at the  
natiuitie of Christ, because many by it, wold  
proue fate and destinie. But what (say they)  
is fate and destinie? A fixed and immuta-  
ble order of causes, whereby all thynges are  
done of necessitie, called in Greke *εὐμαρτυρία*  
True it is, nothing is done wout a cause, but  
yet many thigs may seme to be done without  
any necessary cause: for some causes be perfit,  
& some in our iudgement again may seme to  
be imperfit. Fire causeth heat perfectly, and  
water cold, but surfitting causeth sicknes, a  
wound causeth death, study causeth learning  
vnprefectly: for a man may surfet, be woun-  
ded, and applie his study, and yet nesher be  
sick, neddy, ne learned. If all causes were ne-  
cessary, but presuppose they were, yet I wold  
deny all things to be ruled by their necessitie,  
of fate

of fate and destinie : for almighty God worketh what he will in them of his good pleasure. He appeared vnto Moyses out of a bush in a flame of fire, and yet the bush consumed not. He commaunded the fire not to hurt Ananias, Azarias, and Misael, and saved them harmeles from the hote burning oven. Did necessitie of fate and destinie make Sara & Elizabeth, which were barren and past chyl- dren, fruitfull : Did destinie make Aarons rod bud, the sunne to go bakward, a maid to conceive, the blynd to see, the deaf to heare, the dead to aryse? If almighty God then did al those thinges he leaueth not his creatures to be gouerned of causes which deped one on another, but ruleth them at his pleasure.

Salomon witnesseth of GOD, that he doeth lengthen the lyfe of hys, and shorten the life of the wicked, saying. The fear of the Lorde maketh a long life, but the peares of the vngodly shalbe shortened. There be many examples of this in the Bible. The Prophet Esay commaundeeth kynge Ezechias to put his household in an order, because he shoulde die out of hand and not liue, and yet at his earnest request, God lengthened his life. 20. yeares. Thus we denie that the creatures are gouerned by stoicall destinie either in their byrth, death or any of their actions, but only by the prouidence of God, as the examples of the Scriptures concerning the birth of Jacob and Esau, Phares and Zara, do witness. for the notable birth of Jacob & Esau doth

I. iij.

con,

Exod. 24

Dan. 3

Gene. 17

Gene. 18

Luc. 1

Num. 17

Iosua. 10

Math. 1

Math. 8. 9

Prou. 10

4 Reg. 20

None of all thyng  
in this world of god  
is gouerned by  
destinie, but  
by gods prouidence.

Jacob

Esau.

Gene. 29



## The Image of God.

*Jacobe & Esau  
Confute Destinie.  
for the were sometime  
at one tyme.*

Gene. 38

*Note.*

confute destinie, and destroy the influence of the starres, for they were bozne both at one tyme, in one place, of one woman, by one mā, and yet they were as vnlyke as fier and water, as lyght and darkenes, as blacke & white. So were Phares and Sara, two twinnes also the chylzen of Judas by his daughter Thamar. These examples declare destinie & influence of the starres, to be but a fable, yea they fortifie Gods pꝛouidence, teachyng him to be a gyuer of dyuers graces, vnlyke fortunes, and seuerall blessinges. I graunt that an Astronomer may tell, by the obseruation of the starres, to what occupation, to what estate of lyfe every man is most feat, most apt by nature: but that he can tell mans fortune by any of his arte or cunning, I deny vtterly: For our lyfe is not ruled by the mouynge of the starres, but by Gods pꝛouidence, who worketh all thynges in heauen and earth.

Gene. 2.  
How God  
is sayde to  
haue rested  
the .7. day.  
Gene. 3.

How then is that true, whiche is wyrtten in the boke of generation: *Compleuit Deus die septimo opus suum, & requieuit ab vniuerso opere. &c.* He finished and he rested the seuenth day from all hys workes. God rested the seuenth day from the workes of creation, froh forming of newe creatures, but not from gouerning of them.

The Carpenter after he hath finished the the house, medleth no more therewith, if God should doe so, all creatures would perishe. If  
mans

mans body can lyue without quickenynge of the soule, the world may continue without his prouidence. For he is to the worlde, that the soule is to the body, and more necessary to the gouernance of it, then the soul to the gouernance of the body, forasmuch as he is the maker both of soul & body: Thou must not imagine that God was wery with syxe dayes labour, because he is sayd to haue rested the seventh day, who made all thynges, and gouerneth them without labour, and rested without werynes. For resting signifieth ending. In the seventh day God rested from all his workes, that is, he ended, he finished the creation of the world. Why then doeth not the scripture say, he ended all his workes, but that he rested from them? Truly not without an vrgent cause, for God is sayd to haue rested from all his workes, whiche he made excedyng good, for because he wyl geue vs rest and quietnes from our trauayl, if we wyl doe all good workes, as he made all thynges excedyng good. This phrase of speakyng is vsed muche in the scripture, as of the Apostle, we knowe not what to desyre as we ought. *Spiritus intercedit pro nobis gemitibus inenarrabilibus*, but the spirit maketh intercession mightely for vs with groaninges, whiche can not be expressed wyth tong. The holy ghost doth not grone, but maketh vs to grone and lamente our synnes,

not

Note.

note.

note.

Rom. 8.



## The Image of God.

**Deut. 13**

**Gene. 22**

note

nor make intercession, but sturreth vs vnto prayer. Moyses vseth the same maner of speking vnto the Israelites, saying. The Lord your God tempteth you, to knowe whether you loue hym. God doeth not tempt his to knowe any thyng therby, who knoweth all thynges, but to make them to knowe howe much they loue hym. He crieth vnto Abrahā, now I know that thou fearest God, in that thou hast not spared thine only sonne for my sake, that is, I haue made thee to know. So he is said to haue rested, because he wil make vs to rest with hym in glory. If we endeuour our selues to folowe hym in goodnes, who made nothyng, but it was good. Wherefore this resting of God doth rather establishe his prouidence then make against it, declaring hym to be myndful of good men, and to haue prepared them a resting place, where they shall beholde his glorious countenance euer more, for he is called in latin *Dens*, in Greke *Θεός* ἀπὸ τῆς ῥεῖν (which worde signifieth to run) because he hasteth vnto every place, to gouerne and order all creatures.

## The.xvi. Chapter.

God only knoweth all thynges.

**1ap. 19.**



As we sufficiently taught, that God is the worker of al things, so if we searche the Scriptures, we shal finde that he only knoweth all

eth al thinges, and is ignoraunt of no-  
 thing, as Iesus the sonne of Sirach wit-  
 nesseth: The Lorde knoweth al science. **Eccle. 43**  
 The knowledge of men is vnperfyt, and  
 encreaseth by diligence, for the mortal &  
 corruptible body is heuy vnto the soul, &  
 our earthly mancion kepeth down vnder-  
 standing, so that we can not perfectly  
 iudge of earthly thinges, much les of he-  
 uenly matters. Angels haue a more  
 plentiful knowledge then we, & yet they  
 be ignoraunt of many thinges, as of the  
 last day and hour, which the father know-  
 weth only, but God knoweth al thinges  
 perfectly, who is the Lord of knowledge,  
 whose wysdom can tel thinges that are  
 past, and discerne thinges to come. The  
 woorkes of al flesh are before him, & there  
 is nothing hid from his eyes, his wisdom  
 knoweth the subtiltie of wordes, and can  
 expound darck sentences. He seketh out  
 the ground of the heart, and vnderstan-  
 deth al imagination. No thought may e-  
 scape him, nerher may any word be hyd  
 fro him. He called vnto Adam & said vnto  
 him: Adam vbi es, wher art thou? not  
 because he was ignoraunt, but to teach  
 him what he had lost, & to moue him vnto  
 to can

Sapi. 9

Marke. 13

1. Reg. 2.

Sapi. 8

Eccle. 4.2

All thinge  
 lye open  
 to god.

Genes

A. i.

to can



## The Image of God.

Gene. 5

How God  
is said to  
repent.

Isa. 21

1 Reg. 16

Esop's fable of  
the serpent  
and the eagle  
from the fable

to earnest repentance for his syn. After  
like sort he asked Cain, wher is Abel thy  
brother? not for to lerne þ, he knew not,  
but for to punish and dismay him. The  
scriptur telleth that *Penituit deum quod*  
*hominem fecisset in terra*: God repented þ  
he had made man vpon the earth, & sor-  
rowed in his heart, who repenteth also of  
making Saul king of the Israelites. He  
is said to repent, not that he is ignorant  
of thinges to come, who forsaue that  
Saul, & al mankind wold become abho-  
minable, but whē we chaūge & go astray  
from him, or retorne to him, & are ether  
punished for our synne, or rewarded of  
his mercie. After the first sort he repented  
of making mankind, of making disobe-  
dient Saul king, & of the chusing of the  
Iewes, who once wer þ people of God,  
and now the members of Antichrist. After  
the other sort, the heathen are become þ  
worshippers of God through the fauou-  
rable regard of Iesus Christ, which once  
were the sonnes of wrath, and the shepe  
going astray: Through it the traitor Ju-  
das lost his Apostleship & is iustly damp-  
ned in hel, and the chief after great rob-  
berie is deliuered from the crosse & merc-  
isully

wisfully crowned in paradise. This chaunge  
from good to ill, or fro ill to good, which  
is done by the secret and most rightfull  
iudgementes of almighty God, in the  
scripture is called his repentaunce, and  
the chaunge is in vs, and not in hym.

Dauid a man according to Gods hertes  
desire, witnesseth of him saying: The ge-  
neration which is to come shalbe told to  
the Lord, they shal tel his rightuousnes.  
He doth not say the Lord shalbe told to  
the generation, but the generation to the  
Lord: of whiche wordes we can not ga-  
ther, that any thing is told God, where-  
of he is ignoraunt, that he may know it,  
but that he is told that which he know-  
eth already, as the aungels tel vnto him  
our praiers and almes deades, and as  
we shewe God our griefs and what we  
desire in our praiers. Raphael one of the  
seuen aungels, that stand before God  
sayth vnto Tob: I haue offered thy  
prayer before the Lord, whereby is ment  
that they be ministring spirits, for their  
sakes, which shall be heyres of saluatiō,  
not that God lerneth our neede by them,  
who knoweth what is necessary for vs,  
before we aske it of hym, neuertheles

Psal. 21

*Aungels & L.  
ministers  
Toby. 12*

Heb. 1

Math. 6

A. ii.

he with



## The Image of God.

**Math. 7**

**Luke. 11**

he willethe vs to aske that we may receiue, as it is wrytten: aske and it shalbe geuen you. Euery one y<sup>e</sup> asketh receiueth, and he that seeketh findeth, and to hym that knocketh, it shalbe opened.

**Philipp. 4**

**Colloff. 4**

After this sort S. Paul is to be taken, saying: *Petitiones vestre innotescant apud deum*, let your requests be known vnto God. Why dost thou maruel that God is shewed that he knoweth, seing y<sup>e</sup> men oftentimes are told of other, that which they knew before. If thou mislike this exposition, hear another. These wordes, the generation to come shalbe told the Lord, be as much to say as the Lord shall be praised in it, for to tel vnto the Lord, is to praise knowledge and magnifie hym, as to liue vnto the Lord, to eat vnto the Lord. S. Paul expoundeth eating to the Lord, to be geuing of thanks, and praying him when thou eatest: saying, he y<sup>e</sup> eateth doth it to the Lord, for he geueth God thākes. If doing to the Lord be geuing of thākes, as S. Paul declareth, saying, he doth it to y<sup>e</sup> Lord, for he giueth thākes, then of necessitie telling to the Lord, is thāking of him, forasmuch as al telling is doing. We read of the sonne of  
God

**Roma. 14**

God, in the reuelation of Iohn, that he hath eyes like the flame of fier, & on his head many crownes, & a name written, y none knew but he himself. If non knew it but he him self, the father knoweth it not: wherof followeth that God knoweth not all things. To this I answer, because the father and Christ be one, that y father knoweth it, for as much as Christ knoweth it, no; y text doth not exclude the father from the knowledge therof, saying none knoweth it, but he himself, for the lantin is, *Nemo scit*, that is no mā knoweth. Moreover this saying, no mā knoweth it, but he himself, teacheth vs, that only his diuinitie knoweth it, not his humanitie, for y is excluded by these words, no man knoweth it. But Christs deuinitie is y fathers deuinitie, who both are al one by nature, not by persō: wherfore, that which Christ knoweth, the father knoweth also. This text doth not diminish the fathers knowledge, but rather establissheth, only God to know all things, saying that only he himself knoweth this name: wherby these wordes (he himself) we are compelled to understand the deuinitie, the nature & maiestie

Ihon. 10

*Nemo scit.*

A.iii.

of God



## The Image of God.

*Thy last 2* God, to know it only, and Christes hu-  
*manitie* manitie to be ignorant of it, which also  
 known vnto doth not know the last day.

*reuerſe ſm*  
*minitit.*

## The. xvii. Chapter.

**G**od only forgiveth sinne : Our pardo-  
 ning, what it is: the loſing and binding of  
 miniſters.



**H**e is ſayd alſo only to for-  
 giue ſinne, who driueth a-  
 way our offences lyke the  
 cloudes, and miſdedes, as ſ  
 miſtes. The Lord ſaith: I  
 am euen he only, y for mine own felues  
 ſake, do away thynne offences, and forget  
 thy ſins. The unfaithful Iewes acknow-  
 ledge this, laying blaſphemy to our ſa-  
 uiour Chriſtes charge, becauſe he ſaid to  
 to one ſick of the palsy: Sonne, thy ſins  
 are forgiven thee. Likewise, when he for-  
 giueth many ſinnes to Mary Magda-  
 lene, in the houſe of Simon, becauſe ſhe  
 loued much, they aſke who he is which  
 forgueeth ſinnes alſo. The ſtiſnecked Je-  
 wes found fault w Chriſt, in forgeuing  
 of ſinnes, becauſe they beleued not hym  
 to be God, to whom that only belogeth  
 and to no creature. For who can forgive  
 ſinnes, but God only: Thei ſhuld rather  
 haue

*Elap. 4.4*

*Elap. 4.3*

*God doth not  
 pardon our off-  
 ences, for our  
 ſakes, but for  
 ſiue. Marke. 2  
 ſake of oſſiue  
 ouer mini.*

*Luke. 7*

haile gathered him to be verp God, then  
a blasphemmer, forasmuch as he proueth  
this to belong vnto him vpon the earth,  
restoring strength & health vnto the sick  
man, to carpe his bed home, whence he  
was brought of four me. When he saith  
of Mary Magdalen washing his fete Marymag  
with teares, & wiping them w her heare Dalene.

*Remittuntur ei peccata multa, quoniam di-*  
*lexit multum:* Many finnes are forgiven  
her, because she loued much, we may not  
thinke that loue causeth remission of sins,  
but that remission of finnes causeth loue.

For that our loue foloweth, and goeth  
not before, Christ declareth in the same Goddes re  
place, saying: He that hath much forgi- mission go  
uen, loueth more, and to whom lesse is eth before  
forgiue, he loueth lesse. Doth not Christ our loue  
here manifestly teach, that Gods forge-  
uing, engendreth is vs much loue or little?  
if we examin the circumstance of the place,  
and ponder it diligently, we shal find it to  
be no otherwise. Simo, who had Christ  
vnto his house, is offended that Mary  
Magdalen touched Christ, and maruei-  
leth that he wil suffre a misse woman to  
be so homely with hym, as to washe his  
fete, & anoint them. Christ therfore said

*Ecce*

*Ecce*



## The Image of God.

unto him: Many sinnes are forgiven her  
because she loveth much: to whom lesse  
is forgiven, he loveth les, as if he should  
say: Symon, thou art offend: d that I let  
a sinful woman touch me: be no more of  
fended, she is no longer a sinful woman,  
for I haue forgiven her many sinnes, &  
because many sinnes are forgiven her, she  
loveth much. For he, to whom much is  
forgiven, loveth more: wherefore marvel  
not that I let an honest woman, which  
hath her sinnes forgiven her, & therefore  
loveth me greetly, touch me: marvel not  
that I let a penitent woman wash my fete,  
wipe them w<sup>th</sup> her hairs & anoint y<sup>e</sup> same.

To wash  
Christ.

to moune for  
our ill lyfing  
& to wepe, & lamente  
for  
our synnes,  
w<sup>ch</sup> weinge  
redon for the  
sinne.

I would the clergie and laitie would  
wash Christ. What is that: trulpy to be  
penitent for their ill liuing, to mourne, to  
wepe, to lament their couetousnes and  
greed p<sup>r</sup> ambition, their phrealities of per-  
sonages, non residences, ferming of bene-  
fices, totquots, negligence in their voca-  
tions, and absence from their cures. *Ve*  
*mibi, quia tacui* Wo be unto me for hol-  
ding my peace. Al men and women, pea-  
kinges, quenes, lordes, & ladies, folowe  
good Mary Magdalene in this point, &  
cry not, cal not unto her, prai for vs, prai  
for vs.

for vs. But the deuill is crafty, he maketh  
 vs omit to folow the saintes, for whiche  
 their liues were witten, and perswadeth  
 vs by his ministers, which be heretikes,  
 to pray vnto saintes, which can not help  
 vs. This is the true meaning of these  
 wordes, not that her loue went before to  
 deserue, or to be a cause of remission of  
 sinnes, but that she might honestly wash  
 Christ, who she loued much, for her sins  
 pardoned. The parable of two debtors,  
 declareth this to be true, by which christ  
 proueth vnto Simo, the great loue that  
 she bare vnto him. For if y<sup>e</sup> debtor is who  
 the creditor forgaueth. cccc. ducates, lo-  
 ueth him, better then he to whom he for-  
 gaueth but fiftyn, the Mary loued Christ  
 hartely, who blotted out al her sinnes.  
 Do not the debtors loue the creditor, be-  
 cause of his liberalite: euē so Mary was  
 not forgiven through the merite of her  
 loue, but she loued because she was forgi-  
 uen. Christ witnesseth y<sup>e</sup> the creditor for-  
 gaue his debtors, when they had nothing  
 to pay. What is this, but that almighty  
 God pardoneth our sinnes, not for any  
 crum of loue in vs, but of his tender and  
 gracious fauour: For we are y<sup>e</sup> debtors,

and

note.

Christe pardoned a  
 Mary Magdalene  
 before she was  
 Eudetto, for  
 Eudetto, yet  
 before on Tom.

note.



## The Image of God.

and he is y liberal crediter: but how shall we answer the phrase of scripture, which saith that many sinnes were forgene her because she loued much? Do we not vse to say, somer is nigh, bicause y trees blos som: and yet the blossoming of the trees doth not cause somer, but somer causeth them. So winter causeth cold, & not cold wynter, & yet we complain of wynter, be cause it is so cold, so we say the tree is good, bicause y fruit is good. But Christ teachig his disciples to pray, willethe the to aske pardon of God, as thei pardō o- ther: for if we forgene other mē their tres passes, our heauenly father wil also for- geue vs. Wherfore, it is not a thing belo- ging only to god. Mā is said to forgene his neighbour, not by pardoning y ever- lasting punishmēt, which is the reward of al sinne, and is pardoned nether of thi neighbour ne yet of priest but of God alone, but by restraining his anger, by pa- cifying himself, by asswaging his fure. S. Paul sheweth what our forgoing is saying: let not the sunne go down vpon your wrath. He that seeketh vengeaunce sayth the preacher, shal finde vengeaunce of the Lord. To seke vengeaunce is not to forgene.

**Math. 6**  
How we  
do forgene  
one ano-  
ther.

**Roma. 6**

**Ephes. 5**

**Eccle. 28**

forgeue thy neighbour, but this vengeance is nothing but a displeasure in this lyfe, wherfore to forgeue, is to seke no vengeaunce in this life, we haue nothing a do with the other lyfe. After this sort Christ commaundeth the Jewes when Math. 5. they offer any gyft at the Altar, if they be out with their bꝛethꝛē, first to labour a re Math. 18. cōciliation, & then to offer. After this sort S. Peter is charged to forgeue his brother sinning againg him, not only seuen tymes, but seuentꝝ tymes seuen times. This commaundement belongeth also vnto vs, for S. Peter asketh Christ in the name of the congregation.

God only forgeueth the punishment which is prepared for the deuill and his aungels, & for ill liuing men, as he only crouneth such as he forgaueth. Of who is it spoken but of God only: The Lord killeth and maketh alīue, bringeth down to hel, and fetcheth vp again. Some also reason of this place in the Lordes praier, that we must forgeue first, & thā aske for geuenes of God, peruerting y true meaning thereof. Christ teaching vs to pray for pardon of our trespasses, as we forgeue them y trespass agāst vs, meaneth

not

A good lesson for  
Christians, for  
one to forgive  
himself, & not  
let his sin go  
down on his  
conscience.

1. Reg. 2

Goddes re  
mission goes  
th before  
our pardos  
ning.



## The Image of God.

not that by forgeuing, we merit or deserue remission of our misdedes (for we be all detters vnto God, some of .v. C. pēce, and some of .i. and haue nothing to pay) no rather he certifieth our weake sayth by these wordes, & biddeth vs to be well assured, that God forgeueth vs, as we be sure that we forgeue other, making our perdoning a signe, a token y<sup>e</sup> God perdoneth vs, and not a cause therof. For excepte God forgeue vs first, and pour the dewe of his blessing vpon vs, our nature will not forgeue, but reuenge & punish. Therample of the seruant whych ought his master. x. M. talentes, who was first forgeuen the whole det, and after imprisoned because he forgaue not his felowe, maketh nothing against this interpretation. For he was first released and pardoned, but afterward when he wold not pardon his felowe, he became a dettoure vnto God againe, and was throune into prison. For when thou saist forgeue me, as I forgeue them that trespasse against me, thou makest a promes to God, if he be mercifull to the, to be mercifull vnto thi brother: the which thing if y<sup>e</sup> do, asertain thy selfe, y<sup>e</sup> God hath melted thy sinnes,

note.

nes, as the fier doth the war, and let thy  
 doing be a token vnto thi consciēce, that  
 thou art in his fauour. This is the cause  
 why Christ taught his to pray thus, not  
 that our remission deserueth any thinge  
 at Gods hand, who geueth vs al thinge  
 thorow Christ, in whose name whatsoe-  
 uer we aske, we shall haue it. He that as-  
 keth forgiveness of God, and cannot en-  
 force his heart to forgive his brother, let  
 him thinke y<sup>e</sup> he hath asked, but not rece-  
 iued, because he asked amisse, & that he  
 rather kindleth Gods wrath and indig-  
 nation against him, then pacifie it.

For he deserueth forgiveness, as he for-  
 geueth. If he cannot find in his heart to  
 forgive his felow, but laith hand on him  
 and taketh him by the throte, & casteth  
 him into prison, let hym thinke that  
 God will deliuer him likewise vnto the  
 iayler for breaking his promise, till pay-  
 ment be made: for sinne is called det in  
 scripture, because a punishmet is due for  
 it. For this cause we are commaunded to  
 aske forgiveness as we forgive, that it  
 may be a seale vnto vs, a token & a certi-  
 ficate of Gods mercy and fauour, or of  
 his displeasure and anger.

This

Note.

11

Exm. 10. 1. 1. 1.



## The Image of God.

How mine  
ers do for  
gene and re  
taine sin.  
Math. 16

Roma. 4

This I haue spoken partly constrained  
by my matter, and partly because Ste-  
phē Winchester straineth this place for  
the iustificatiō of workes. As euerp pri-  
uate man forgeueth his brother, so much  
more, the ministers of Gods word haue  
power to do y<sup>e</sup> same, for to them belong-  
eth forgeuing & retapning, bynding and  
losing of y<sup>e</sup> whole congregation, to them  
Christ gaue the keyes of y<sup>e</sup> Kingdome of  
heauen. Howe then doth God only for-  
geue sin? Trulp they are only ministers  
of the forgeuenes, and preachers of his  
mercy or of his wrath. Their forgeuing  
and losing, is to declare y<sup>e</sup> swete and com-  
fortable promises, that ar made through  
Jesus Christ in Gods boke to such as be  
penitent, and their binding & reteining,  
is to preach y<sup>e</sup> lawe, which causeth anger,  
to such as be vnpentent. Or their losing  
is to declare before y<sup>e</sup> congregation, that  
God forgeueth the beleuing, & their bin-  
ding is to shewe, that God will not par-  
don the vnlfeuping, because they are  
without purpose to amend and reforme  
their liuings. The common sort  
suppose y<sup>e</sup> God forgeueth them, as sone  
as the minister layth his handes vppon  
their

thep: heades, although they retorne to  
 their old living. Be not deceiued, except **Who is for**  
 thou repent, he hath no aucthoritie to for geuen and  
 geue y, for he is a minister of for geuenes when.  
 only to such as repent & will amend, his  
 commissiō stretcheth no further. If thou  
 from the bottome of thy heart, be so: p  
 for thy trespassse, if thou be without al de  
 sire to sinne, if thou earnestly mynd to a  
 mend, God for geueth the before y come  
 at the minister, who first clensed the man  
 from leprosy, and after comaunded him  
 to shew him to the priest, for a witnes to  
 the congregation. So he raised Lazarus  
 first, and afterward bad his disciples lose  
 his graue bondes. As the priest of y olde  
 law made the leperies clean or vnclean: **Math. 8**  
 so byndeth and unbyndeth, for geueth &  
 reteineth, curseth and blesseth, the mini  
 sters of the new lawe. **Luke. 5**

They put the name of God vpon the pe  
 ople, but he only doth blesse them, then  
 minister the sacramēt of for geuenes, but  
 he only doth for geue: as S. Paule forti  
 fied vnto the Corinthians, saipng: nei  
 ther is he that planteth any thing, nei  
 ther he that watereth, but god which ge  
 ueth the increase. As an embassadour ma  
 keth **1. Cor. 3**



## The Image of God.

Actes. 1

Actes. 2.

1. Cor. 3

1. Cor. 5.

Against  
Anabapt.

1. Ion. 9

heth peace with a straunge king, to whō  
he is sent with a message, but thei which  
bear witnes of the peace make it not, no  
more do they forgeue sin, but be witnes-  
ses therof, that God pardoneth them  
through the ambassage of Iesus Christ,  
who is our high Ambassadour. Where-  
fore Paul calleth the preaching of y<sup>e</sup> glad  
tidinges of the gospel, ministratiō of y<sup>e</sup>  
spirit, and rightuousnes, and he nameth  
the preaching of the law, ministratiō of  
death and dampnatiō: by which two he  
meaneth nothing els but losing & bind-  
ding, as he teacheth vs, binding and lo-  
sing him that held his fathers wife. The  
Anabaptists and Donatistes teach, that  
euil ministers can not lose, bicause God  
saith that he heareth no sinners. I graūt  
that God heareth not their praiers, yet  
the sinne of y<sup>e</sup> minister doth not dilanull  
the swete promises whiche are made to  
such as repent and beleue Christ. Be he  
good or bad, God performeth y<sup>e</sup> wordes  
spoken of him, not presuming beyond  
his commission. Both Gods mercy de-  
pend of the goodnes of the minister: the  
our faith can not be stedfast and sure, but  
wauering and vncertain, forasmuch as  
no

No man can deserue who is a good mi-  
 nister: for he that semeth good, may be  
 an hypocrite. The Scribes and Phari-  
 seis were euil ministers, & yet wer we cō-  
 manded to beleue theim, whatsoeuer Math. 23  
 they say, sitting in Moyses scat: that is,  
 as long as they teache Moyses, and not  
 their own inuentions. Sacramentes be  
 seales. Both not y seale make like print,  
 whether it be of gold, siluer, or iron: If it  
 seale deper or shallower, that which is sea-  
 led, is cause therof, not the stufte: So the  
 difference is in them, which come to the  
 minister, and not in the ministratiō of  
 good or euil, which both make one print  
 for ministratiō is a seale. Why doeth  
 Paul rebuke y Corinthians because one  
 said he held of Paul, another said, he was 1 Corin. 4  
 of Apollo: but because they thought the  
 vertue of the sacramentes to hang of the  
 worthines of the minister. If their wor-  
 thines or unworthines make the sacra-  
 ments effectual, or not, the of two good  
 the more worthyp, maketh the more effec-  
 tual, and it wer better to be chrisened of  
 John, than of Thomas of Inde, better  
 to be sent of Cephas than of Timothe,  
 better to receaue the cōmuniō at Pauls  
I. i. hand



## The Image of God.

hand than of Apollo: but their ministrati-  
 tion differeth not, & we are forbidden to  
 reioyce in men: for nether he that plan-  
 teth is any thing, nether he that watereth  
 wherfore al hageth of God, who giueth  
 the increase, who only forgeueth sinne, &  
 not of the worthines or unworthines of  
 the minister. The key which Christ pro-  
 mised vnto Peter, saying: *Tibi dabo cla-  
 ues regni celorum*: To the I will giue the  
 keyes of the kingdome of heauen (who  
 answered in that behalf of al as all were  
 asked) is Gods holy word, wherewith  
 minister bindeth and vnbindeth vs, as  
 the keye doth shut & open the doore. The  
 Papistes expound the keyes to signifie a  
 general authoritie & supremitie graunted  
 vnto Peter, aboue the other Apostles, &  
 al kinges, the whiche nowe they giue to  
 their great sire of Rome as to y<sup>e</sup> only suc-  
 cesser of Peter. To these I answer that  
 Christ gaue non of his Apostles further  
 authoritie then he had himself: for when  
 he sendeth them he saith: *As my father  
 sent me, so I send you*. Wherfore was he  
 sent? Not to be ministred vnto, but to mi-  
 nister vnto other. The people wold haue  
 made him their king & head, but he refu-  
 sed it,

What the  
 keye is.

Math. 16

*Let keyes, is  
 gode's word*

Against  
 Peters pri-  
 macye.

*Christ gaue to  
 none of his  
 apostles more  
 authoritye  
 then he himselfe  
 had. For he  
 sent them  
 to minister  
 not to be  
 ministred vnto  
 as he himselfe  
 was sent of  
 his father  
 to minister  
 vnto other.  
 The people  
 wold haue  
 made him  
 their king  
 but he refused  
 it.*

fed it, he paid tribute to Cesar at Caper- Ihon. 8  
 naum, he was a minister of circumcision Math. 17  
 many yeares, he saith vnto him, whiche Roma. 19  
 desired part of his brothers inheritance:  
 Who made me a iudge or deuider euer Luke. 12  
 you? Wherfore y<sup>e</sup> keies be no tēporal au-  
 thoritie. Math y<sup>e</sup> disciple a further autho-  
 ritie then his maister? Or is the scruaunt  
 aboue his Lord? Christ cōmaundeth Pe- Math. 18  
 ter to pay tribute vnto Cesar, to put vp Math. 17  
 his sword, who in the actes sendeth not Actes. 8  
 other, but he himself is sent of the Apost-  
 les to lay hands vpon them in Samaria  
 which beleued through the preaching of  
 Philip, & he is asked a count afterward,  
 why he went and eat with the vncircum-  
 cised, he appointeth no mā in the rōme Actes. 18  
 of Judas, but al the Apostles chose two Actes. 2  
 indifferently, and cast lottes, beseeching  
 God to temper them, that the lot might  
 fall on y<sup>e</sup> most ablest. Wherfor he was not  
 head of Apostles, kings & Emperours,  
 but a felowe minister, as he witnesseth  
 of himself, saying: I exhort y<sup>e</sup> ministers  
 among you, which am their felow mini- 1. Peter. 5  
 ster. Albertus Pighius the Bishop of  
 Romes chief knyghe in his controuer-  
 sy of the Congregation, peruerreth  
 I. ii. the



## The Image of God.

the scriptures, to proue that Christ, at his departing, made him head of the church and general shepherd of his flock. First, touching the keyes, he saith, that the ciuill lawyers, with y<sup>e</sup> keyes, giue possessiō of house, burrow, town, and citie: As for an example, King Henry the eight, of most famous memory, was made Lord of Sulloin, when they deliuered the keyes therof to his maiestie. Moreover Christ commenly calleth hys church *Regnum*, a kingdom or Monarchie. If it be a kingdom, saith *Pigghius*, one must be head therof, not many: for that is a kingdom, where one gouerneth. If one must be head, who is that but he and his successours, that had y<sup>e</sup> keyes of the kingdom geue him. These be reasons of deceitful vanitie, and after the ordinaunces of the world, & not after Christ, of which S. Paul warneth the Collossians, to take hede. Among lawyers, possessiō and dominions is geue by the key, but we must learne what the key is, of him that gaue it, and not of Lawyers, who telleth vs what the key is, saying: Wo be to you lawyers: For ye haue taken away that key of knowledge. Where no man can Denie

Math. 3. 4.

10.

Luke. 10

Collos. 2

denie but that by the key of knowledge Luke. ii  
 Gods word is ment & signified, whiche  
 is the only key geuen to the Apostles.

This is the key, wherewith the ministers  
 are commaunded to lose and to bynd, to  
 forgeue and to retaine, to blesse and to  
 curse. The byshop of Rome, losing and  
 iustifying men thorow traditiōs and ce-  
 remonies, and not with the key of gods  
 word, hath not Peters key but a pick-  
 lock, of whiche he boستeth himself to be  
 head of the churche. This key is the.ii.

Testaments which Christ commaunded  
 his Apostles to preach to al naciōs, and  
 because there be two testaments he cal-  
 leth them keyes. For euery Scribe of  
 this kingdom bringeth forth of his trea-  
 sure, thinges both newe and olde, newe  
 thinges that is the swete tidinges of the  
 gospel, to vnbynd vs, and olde thinges  
 that is the olde Testament and Moyses  
 lawe to bind vs: and euery minister hath  
 this key as wel as Peter. If Peter be  
 head of the church bicause it is a kyng-  
 dom, and scriptures ar to be expounded  
 after the law and ordinaūces of y<sup>e</sup> world,  
 then Peters sonne shuld haue bene head  
 after his father: or if he had no sonne, the

l.iii.

next

The two test  
 yments be ge-  
 uen to the  
 god giveth vnto  
 euery minister  
 of the church  
 to bynd and  
 to loose. Math. 13



## The Image of God.

next of his kindred, not the Pope: For in  
all kingdomes, the sonne or the next of  
kindred is heere to the crown. But neither  
Peter, nor the pope be heads therof, nor  
no other vpon the earth: but the euerla-  
sting Iesus Christ, who nedeth no heir,  
who hath promysed to be present with  
his congregation vnto the worldes end,  
who nameth his congregation a king-  
dom, not that he made Peter Lord ouer  
vs, or the Pope, but because he is Lord,  
and we haue promised obedience vnto  
him. Peter calleth hym our chief shep-  
heard, and forbiddeth priestes to be lordes  
ouer the parishes. The Pope sayth  
that Peter is the rock, vpon which the  
congregation is founded, and than he  
wilbe Peters heire, because Peter was  
once at Rome. But the scriptures, which  
are the true touchstone to examine al in-  
terpretations by, teach vs that Christ is  
the rock, & not Peter, when he saith vn-  
to Christ, thou art the sonne of the liuing  
God, and is answered: Thou art Pe-  
ter, and vpon this rock I will build my  
congregation: These wordes, vpon this  
rock, are not to be vnderstand of Peter,  
who was so unconstaunt, that he denied  
his

Math. 28

1. Peter. 5

Math. 16

Who is  
the rock?

his maister thise, but of Christ who is y<sup>e</sup>  
 sonne of the liuing God: as S. Paul tea  
 cheth vs saying, *Petra autē erat Christus:*  
 That is, Christ was the rock, whom in  
 another place he calleth our foundation, 1. Cor. 10  
 and saith: No man can lay another foun-  
 dation. If no man can lay another foun-  
 dation, then Peter is not the foundatiō.  
 The scriptures vse to liken Christ and y<sup>e</sup>  
 congregation, to a bridgrome and hys  
 wyse: for he is called the bridgrome, and 1. Cor. 3  
 the church is called his spouse. Wherfor  
 S. Paul maketh matrimony a high mi-  
 stery. The husband appointeth no other  
 to be head ouer his wyse, but he only is  
 her head: for els she should be vnder two  
 heades: no more doth Christ ouer the cō-  
 gregation to which he is only husband,  
 & a gelouse husband. If Peter be general  
 head, & the Pope after him y<sup>e</sup> congrega- Ephē. 5  
 tion is married to many husbands, & hath Ihon. 12  
 many heads, cōtrary to the order of ho- Ihon. 15  
 norable wedlock. Christ only is y<sup>e</sup> doze, Ihon. 14  
 the way, the truth, & the life, y<sup>e</sup> true vine:  
 so he only is the rock & foundation, in  
 whom euery building coupled together Ephē. 2  
 groweth vp to an holy temple in y<sup>e</sup> Lord:  
 as S. Peter wptnesseth, calling hym a



1 Pet. 2

living and head corner stone, disallowed of me, but chosen of God, refused of the builders, & upholding the building, that it fall not flat upon the ground. In the same place, Peter calleth Christ the rock and not himself. If you loke for the self same word. But the papistes reply, that we all as living stones, are made a spiritual house by Christ. Why then say they,

1 Pet. 2

may not Peter be the stone, whom Christ named Cephas, which is by interpretation, a stone? This text graunteth other to be the stone as wel as Peter: for it is generally spoken of al christen men. If I be not a stone, thou hast no fellowship w<sup>th</sup> Christ. He named Peter Cephas, that is

John. 1

a stone, because when he beleued him to be Messias, he became a stone of I<sup>r</sup> congregation: Als he gaue Bonargus to name

Why Peter was named Cephas, as

which is I<sup>r</sup> sonnes of thūder, to James & Iohn: not that they were to be thūdered & preached, but I<sup>r</sup> they shuld be earnest preachers of Gods word. Andrew bringeth him to christ, & whom he beleued through his preaching. Christ welcomed hym w<sup>th</sup> most swete words, saying: thou art Symō the sonne of Jonas, thou shalt be called Cephas, which is by interpretaciō a stone.

stone. What meaneth Christ by these words but this: Simō, before þ̄ wast the son of Jonas that is, the son of death, as thi fathers was, thou shalt no moze be so but a ston of my congregatiō, for which I am come to suffer, because þ̄ beleuest in me. This is Christes meaning, not þ̄ Peter is the stone, wheron we be buyl-  
 ded, but a stone of the building, a shepe which is lost & recovered again, a mēber of his congregatiō, Christ only is þ̄ ston wheron the building is founded. We ar smal stones of þ̄ bilding fouēded on him. he only is þ̄ rok which saueth his church from rain, flouds & the windes, from hel gates, frō syn & death, as he teacheth vs saying. He that heareth my word & doth therafter, is like a man that builded on a rock. Some may vnderstand this text otherwise, þ̄ Christ called Peter a stone not that he only is that, but in the behalf of the whole cōgregation. If Peter wer not head of the church why doth Christ aske him thise: *Petre amas me?* whether he loued him, & cōmaund him only thise why Christ to fede his shepe? To, sayth the Roma-  
 nistes, here is he made head of þ̄ church. ter thise: Here Christ going to his father, cōmit-  
 teth my shepe.

note.

Math. 7.

biddeth pe-

ter thise:

fede my

teth my shepe.



## The Image of God.

teth the congregation to his gouernance. This place doth not establishe Peters  
 supremacie, but rather deny it, for as  
 much as Christ giueth him no commaun-  
 dement, no aucthoritie, but such as belo-  
 geth to al y Apostels, bidding him shew  
 his loue in feeding his flock, & preaching  
 him. For no mā wil preach him whō he  
 loueth not. Doth not he geue like com-  
 maundement to al the Apostles, sayings:  
 Go and preach throughout al the world  
 and to al creatures. Then why doth he  
 aske Peter onely thise, and commaunde  
 him thise, and not the other? He asked  
 him thise, because he denied him thise,  
 that his thre napes might be recompen-  
 sed with thre confessions. S. Augustin  
 saith vpon this place: Thre confessions  
are required for thre naies: That the tōg  
might do as much for loue, as it had don  
for fear. And Cyrillus sayth the same.  
 They expound it thus, not for Peters  
 primacie. But I will speake this more  
 plainly: Christ did aske and commaund  
 Peter thise, for two causes: the one was  
 that by his confessiō, the rest of the Apo-  
 stles shuld know, that he was restored in  
 to fauour again, from whiche he had fall-  
 en;

John. 21

Marke. 16

Question.

Peter.

Answer.

3.

Student.

Note.

Cyrillus.

Thre confessions  
are required,

for 3 naies.

Augustine.

Ego 3 times.

len: The other is, y<sup>e</sup> al men might learne by Peter, what thing is most ncessary in a preacher, which is, that he loue him en- tirely and hertely, whom he preacheth. Paul speaking of ministers saith: it is re- quired of them that they be found faith- ful. But who is faithful to hym, whome he loueth not? Moreover, diligence is re- quired in a preacher: as S. Paul tea- cheth his beloued sonne Timot. Preach thou the word: be feruent, be it in ceason or out of ceason: improve, control, exhort with al long suffering, & doctrine. What thyng causeth diligēce so much as loue? thozow loue shed abroad in our heartes, by the holy ghost, all thynges are made easie and swete vnto vs, whiche before were both hard & vnplesant. For loue suffereth al thynges, beleueth al thynges, hopeth al thynges, endureth al thynges. There is a comen saying, that nothing is hard to him, whiche loueth. Loue maketh labour, trauail & pain, light & sweet to the hunter, pea, in snow and foule we- ther, in cold and frost, at al seasons. But they which loue not the pastime, nether wil, ne can abide such pains, as to runne thozow thicke and thin, to leape hedges, and

by 2. timo.

What is

most ncess

ary in a

Preacher

1. Cor. 4

Without Loue

he can do no

fruitfull wo.

2. Timo. 4

What thyng

causeth a man so

diligent to loue

1. Cor. 13



*The Image of God.*

**Rom. 5**

and ditches. &c. Through loue, Christ was sent of his father and humbled himselfe to our nature, and was whipt, scorned, wounded and slaine for our sinnes, as it is written: God setteth forth his loue

**Act. 5.**

towards vs, forasmuche as whyle we wer yet siners, Christ died for vs. These things were swete & plesant vnto Christ.

**2 Cor. 11**

Through loue, the Apostles reioice that they are beaten, in the Actes. Through loue, S. Paule was beaten w<sup>th</sup> rods, was often in hunger, in watching, in thirst, in labour, in cold, in nakednesse, often in perils of robbery, in perils of wildernes, in perils of y<sup>e</sup> sea, in perils of false brethren.

**Heb. 11**

Through loue, many holp men haue ben burnt for y<sup>e</sup> truth, racked, stoned, hewen in sonder, slayne with swerdes, hunger-pyned, and drowned. Fier and water is not moze necessary for the preseruatiō of this terrenal life, then loue in a preacher, which is the mother of faithfulnessse, of diligence, of patience, and of all vertue

**Math. 16**

We read in Mathue, how Christ before he sent his disciples to preach, examined them what they thought of him, saying, whome say ye y<sup>e</sup> I am? not that he was ignorant therof, from whome nothing

is hiddden, but to geue an exainple to our : **Tim.**  
 bishops, to lay handes sodenly vpon no  
 man, & to trie their doctryne, to examine  
 their learnings, for learning also is a qua-  
 litie most necessary in a preacher. So in  
 this place he examineth Peter whether  
 he loue him, because loue is so necessary.  
 I wold with y<sup>r</sup> our magistrates, and the  
 ouerseers of Israel would set this exāple  
 of our sauour Christ befoze their eies, &  
 diligently folow it. The captain going  
 to battel mustreth, gathering many to-  
 gether, and choseth out the most ablest to  
 serue his Prince. What marchaunt mā  
 wil take any to be his pzentise, onles he  
 haue certen qualities, necessary for his  
 occupatiō. Colligeneris in their electiōs  
 pose their scholers, assaie their wits, trie  
 their learnings, aske their conditions, be-  
 fore they chose them. If bishops applied **Bishops**  
 their vocations as diligētly as other do  
 their occupations, the heritage of y<sup>r</sup> Lord  
 should be in much better case, his vine-  
 parde should not be roted vp, & destroyed  
 with beastes of the field, The hil of Sion  
 wold wax grene and beutiful. The No-  
 ble Orator Demostenes was wōt to say Demostenes  
 that he was greatly ashamed of his smal  
 studie,



## The Image of God.

study, when he considered the great paines, which artificers take at Athens to get mony, and y<sup>e</sup> he was moued to more earnest studie therby. I haue not y<sup>e</sup> ouerscers of the house of Israell much more cause to be abashed for their great negligēce? They solow not the Noble captayne, which mustereth befoze he goeth to war, and chuseth out taul and able men, but they send al y<sup>e</sup> come, and refuse none, they esteeme preaching often & diligently to be against their honour and dignitie, thei allure learned men from their cures and make them stewares of their lands. They geue them benefice vpon benefice, but they will not suffer them to come at their parishes to preach, to exhort to instruct. And this practise is custumable, not only in them, but in the most part of great men and women. For commonly thei take benefised men to be ther Chaplaynes, and cause them to lye from their benefices, the which whē thei haue done a good whyle in theyr seruice, then they geue them another benefice for ther paynes, and then cause them to ly from two benefices, and after from thre, and then from foure, and to put holp water swimmers

gers in ther roumes and cures. I speake  
not this against al Lordes and Bishops,  
but against vnpzeaching prelates, & coui-  
touse Lords, which find their chaplaines  
at the costes of poze parishes, and not of  
their owne lands. Well, the bloud of all  
soules y perish for lacke of instructiō (my  
lords) shall fall on your heads, beware &  
amend betimes. Geue your chaplaines  
sufficient wages, and pil not poze parish-  
es. I accuse no man, every mans cō'ciēce  
at the last day, befor the bar of y terrible  
iudge, shall eyther deliuer & quit, or con-  
dempne & cast him. But Pigghius repli-  
eth further for Peters supzemitie, becau-  
se Christ therewith him that Sathan despy-  
red to sifte al the Apostles, & biddeth him  
strengthen them, saying: Simon Simon,  
behold Sathan hath desyred to sifte you as it  
were wheat, but I haue prayed for the, that  
thy faith faile not, when thou art conuerted,  
strengthen thy brethren.

note.

Luk. 22

Before trouble, Christ vseth to geue his  
Disciples warning, that they be not dis-  
maied, mated, or discozaged, but armed  
with patience, as in telling them that he  
must go to Iherusalem, and be slayne of  
the high priests and lawpers, in shewing  
them

Math. 16



## The Image of God.

**Math. 24.**

**Math. 26  
Macha. 13**

*Peter said  
that he would  
not deny  
for him.*

**Luke. 22**

them the destruction of Salomons temple and tokens of the latter daies. And wherfore he shewed them, he teacheth saying, but se that ye be not troubled & take hede, I haue told you besore. In the mount Oliuet, he shewed them that all they shalbe offended by him the night following, as it was written: I wil smite y shepheard, and the shepe of the flock shal be scattered abroad. That which was said to them all in mount Oliuet, is spoken now seuerally vnto Peter, because he had moze nede of warning then the rest, because he offended moze, because he trusted much in himself. Therfore Christ sayth, Simon, Simon, behold Sathan hath desired to sift you, but I haue praid for thee. The meaning of which wordes is: the deuil shal busely tempt you all at the time of my passion, and specially the Peter moze then the rest, he shal not preuail, for I haue praid for thee, trust not in thine own strength but in my praiere, onles I had praid, thou shouldest haue bene the sonne of dampnation, and not haue repented. For it is writte, the Lord turned back and looked vpon Peter, & then he went out and wept bitterly. He denied

Denied hym once and wept not, for the  
 Lord had not looked vpon him. He denied  
 him again and wept not: for Christ dyd  
 not yet loke vpon him. When he denied  
 him the third time, Christes loke moued  
 him to lament his offence with abundāt  
 teares. But there riseth a question, whe-  
 ther Christ looked vpon him with corpo-  
 ral eies, and admonished him visibly or  
 not? If we read the Gospell diligently,  
 we shal find, that Christ was in a cham-  
 ber within, and many about hym which  
 spat in his face, & buffeted him with their  
 fistes, and that the Apostle Peter was  
 without in the haull, some time sitting,  
 sometime standing at the fire with the  
 seruantes, as al the Euangelistes agre.  
 Wherfore, Christ did not loke on hym  
 with corporall eies: but as he looked vpon  
 the lowe degre of his hand maid, that is  
 to say: he did helpe him with his mercy,  
 secretly: he touched his heart: he visited  
 him with his inward grace, which cau-  
 sed him to poure forth outward teares.  
 He bid deth him strengthē his brethren,  
 when he is conuerted, not as head of the  
 but as a labourer in his vineyard: For  
 these wordes, strengthē thy brethren, be  
 M. i. as much

Peter wept not  
 for he rejoyced  
 for his coron.  
 Lm. Lm. Lm.  
 How Christ  
 looked vpon  
 Peter, cor-  
 porally or  
 spiritually  
 a good  
 thing

Peter.

Luke. 1.  
 note.



## The Image of God.

**Math. 4**

**Psal. 103**

**Math. 6**

as much to say, as fede my shepe, preach  
þ glad tidings of þ gospel, which strenght  
neth the sick soule as it is witten: Man  
shal not liue by bread only, but by euerp  
word that cometh out of the mouth of  
God. Dauid witnesseth, & experiēce tea-  
cheth vs, that bread cōfōrteth, & strenght-  
neth the heart of man, and yet the lyfe is  
moze worth then bread, & the body moze  
of value then any meat. Wherfore these  
wordes giue no authoritie to him aboue  
the rest of the Apostles, but rather be a  
narration of his fal, thozow presumptiō,  
and of his rising again ony by Christ.  
If Peter were head of the church, yet þ  
doth not stablich the Popes supremite,  
unlesse he can shew Peters last wil, and  
lawful testament, wherin this is geuen  
him. I haue spoken this of the primacy,  
partly bicau se the Papistes, with subtil  
and crafty reasoning, and wrong leaue-  
ning of the scriptures, allure the consciē-  
ces of many into this damnable opiniō,  
partly also being occasioned of my mat-  
ter, for he hath presumed many years to  
forgiue the synnes of such as wold giue  
hym money, to lose and to blesse them, &  
to curse and hold the synnes of them,  
which

which were against his mind, according  
to S. Pauls prophesying, he shal sit in  
the temple of God, and therto himself as  
God: What is to sit in the temple of God  
and boast him self as God: but to reigne  
in the consciences of men, and to take  
vpon him that which belongeth only to  
God: Now to make a brief rehearsall of  
this matter, there be four thinges neces-  
sary to be knowen concerning remissio  
of sinnes. Who forgiveth the synne,  
wherefore or for w<sup>h</sup>ō, by whom, to w<sup>h</sup>ō.  
The scripture answereth these four que-  
stions. We learne who forgiveth synne  
of it, sayng: Who can forgive synne, but  
God only. And for whom we are pardo-  
ned our misdedes, S. Paul teacheth vs,  
wryting to his countreymen of Christ:  
For this cause is he mediatour of the  
new Testament, that thzough death,  
which chaunsed for redemption of those  
transgressions that were in the first Te-  
stament, they which were called, myght  
receave the promise of eternall inheri-  
taunce. And to the Romans: He which  
spared not his own sonne, but gaue him  
for vs al: how will he not w<sup>h</sup> him giue vs  
al things also. If God giue vs al things

2. Thet. 2

1. Cor. 1.

Marke. 3

Hebre. 2

Roma. 8

M. ii.

for



## The Image of God.

**Ihon. 20**

**Actes. 9.**

**Luke. 23**

**Luke. 3.**

for Christes sake, we haue remission of our sinnes, also by him. By whō god forgiveeth, Christ telleth vs, saying: whose sinnes ye forgive shalbe forgiven, and whose ye holde shalbe holden, which words be spokē to ministers. Sometime he doth forgive without the certificat of the minister, for he is not bound to his sacramentes, but worketh what he will & how he will. Paul after he had heard Christ speak, was sent to a minister, yet he was lightened frō aboue before Ananias, who layd handes on hym, knewe therof. The thief which hung on f̄ right hand, was straight caried into Paradise without any ceremony of ministratiō, which God hath ordeined for our infirmities, not that it is a necessary mean vnto him. Now he promiset̄ forgiveness to all those which repent and intend to lead a new conuersation, and to make their bodies a liuely, holy, and acceptable sacrifice vnto him, as the cōming of John the christener before our sauour Christ teacheth vs, who began his preaching at repentaunce, saying: repent, for the kingdom of heauen is at hand. He baptised many in Bethabara beyōd Iordan,

dan, but they confessed their sinnes first. He reuiled the Phariseis and Saduces, and bad them do frutes worthy repen- taunce. Christ also whē it was told hym that Herod had laid hands on John, co- ming to the coasts of Zabulon, & Nep- thalem begāne with thesame, & not only that, but he commaundeth his Apostles to begin with it, when he doth aucto- rize them to preach. He sendeth by and by af- ter them other seuēty to preach thesame. I would our magistrates were as dili- gent in sending forth preachers: but they haue no leasure to muse of the common wealth, they are so greedy of priuat welth.

Marke. i

Marke. 6

Math. 10

Luke. 9

Luke. 10

note.

In the acts many being pricked in their hearts through Peters preaching, aske him and the other Apostles, what they should do to achue and get remission of their sinnes, and Peter aunswereth the, saying: Repēt and be baptised euery one of you in the name of Iesus Christ, for remission of synnes. Of whiche textes & examples it is euident that God doeth not forgive our synnes, pardon our tres- passes, and wype out our misdeds and offences, unlesse we haue an earnest pur- pose & seruēt mynd to crucifie our old

Actes. 2

M.iii.

man,



## The Image of God.

man, and to become new dowe & sweet bread, albeit the minister lay handes on vs an C. times: for he regardeth the hert, not the ceremony of ministracion, searching the botome and ground of it, and tryng the reines, rewarding euery man according to the fruit of his counsels.

### The. xvij. Chapter.

¶ God only is almighty, & whether he can syn, die or lie, with other mo properties.



The next propertie belonging to the maiestie of the Godhead, is that he is almighty, and can do what him list in heauen & earth as the booke of wisdom telleth vs: Vnto thy almighty hand, that made the world of nought, or as other translate of a confused heape, it was not vnpossible to send among them a heape of beares or wood lions, or cruel beastes of a straunge kynd, such as are vnknown, spouting fire, or casting out of a smoking breath, and shooting horrible sparkes out of their eyes, whiche might not only destroy them with hurting, but all so kyl them with their horrible lokyng. Lyke as the smal thing, that the balaunce wapeeth, so is the world before him, yea

As a drop of the morning dewe, that falleth down vpon the earth, for he hath power of al thinges. The glorious and famous deliuerance of Israel therewhys hand to be almighty, his arm to be strong and infinite, who raised vp Pharaos for this onely purpose, to shew his might on him, & that his name which his power & righteousness might be declared through out al the world. He punished the vngodly, that woulde not knowe hym, with straunge waters, hailes, raines, frogges, lice, flies, mozen sores, grashoppers, thik darkenes. He drowned Pharaos in the reed sea, and led his people through the middel therof, he fed them with aungels fode, and sent them bread from heauen. He toke away the heritage of kinges & gaue it them. We read that the aungell answered the holy virgin Mary asking how she could conceiue, sithen she knewe no mā, that y<sup>e</sup> powre of the highest shuld ouershadowe her, and that by the same power her cosin Elizabeth should haue a sonne in her age, for with God can nothing be impossible. Christ sayth it is easier for a great Camel to go through the eye of a needel, then for a rich man to enter

Exod. 9

Roma. 9

Sapi. 16

Exod. 7.

Exod. 8. 9

Exo. 10. 14

Exod. 16

Sapi. 16

Luke. 1

Marke. 10

Mat. 23

into



## The Image of God.

Whether  
God can  
sin, or lye,  
or not.

Roma. 6

Into the kingdom of heauen, notwithstanding many riche mē haue entred thither as Abraham, Isaac and Jacob, king Dauid, the patient man Job, in the old Testament: and Mathue, Zacheus and Ioseph of Aramathie in the new. We may gather them, that God can easely cause a mighty camel to go thorow the eye of a fine nedle, wherfore al thinges be possible to him, as Iesus teacheth his disciples, that with men to be impossible, but not with God, for with him all thinges are possible. Some deny him to be almighty, for he can not sinne, he can not lie, he can not be disceiued, he can not die. He rather he is almighty, because these thinges haue no stroke in him, which be infirmities not powers, & include a certain weakenes & feblenes, and no omnipotencie. If he could ether sinne or die, or be deluded and lie, he wer not almighty, for he that sinneth, becommeth the seruaunt of sinne. Remembre ye not sayth Paul that to whomsoever ye committe your selues as seruautes to obey, his seruautes ye ar to whom ye obey, whether it be of sinne vnto death, or of obedience vnto rightuousnes? Christ also answereth

answereth the Jewes denying that they **Ihon. 8.**  
 were bond: but Abrahams sēde: verely I  
 say vnto you, whosoever comitteth syn,  
 is the seruaunt of sinne. **S. Augustin** a  
 noble member of the christian congrega-  
 tion saith: *Magna dei potentia est non posse*  
*mētiri*, It is a great power of God, & he  
 can not lie. The same may be sayd of de-  
 ceauing, of al sinne, of dyping, the which  
 can not be in God, because he is almight-  
 y. Other reply that we can doe many  
 thinges, whiche the deitie can not: As  
 walke, speake, eate, and drinke, to which  
 I answer, that albeit God by himself,  
 do not these thinges, yet he worketh the  
 al in his creatures: For he maketh them  
 to walke, speake, eate, and drinke. If he  
 should do these thinges in his owne na-  
 ture, he should be lyke vnto man, and so  
 not almighty. Christ telleth a mā, whose  
 sonne was vered with a domme spirit, &  
 al thinges are possible to hym that bele-  
 ueth: much moze al thinges are possible  
 vnto God. But thou wilt say: If I be-  
 leue, nothing is impossible vnto me, the  
 only God is not almighty. Nothing is **Marke. 9.**  
 impossible vnto beleuers, notwithstanding  
 they be not almighty, because they  
 can



## The Image of God.

Philipp. 4

Thon. 15

Heb. 6

Against  
Anabapt.

can do nothing of themselves, which is  
an infirmity, and no almightines, but  
live, move, and be in him. S. Paul in his  
letter unto the Philipp. saith that he can  
both cast down himself, & excede, be hun-  
gry, & suffer neede, yea, y<sup>e</sup> he cā do al thing  
but thoro<sup>w</sup> y<sup>e</sup> help of Christ, which stre-  
ngtheneth him without whō we can do no  
thing. Wherefore, Christ is almighty, &  
therefore God by nature, not by nūcupa-  
tion only, We read in Paul to the Heb.  
*Impossibile est eos qui semel. &c.* That it is  
impossible, y<sup>e</sup> thei which wer once light-  
ned, & haue tasted of y<sup>e</sup> heuēly gift, & were  
become partakers of y<sup>e</sup> holy ghost. &c. If  
they sal, shuld be renewed again vnto repe-  
tance, crucifying vnto theselues again y<sup>e</sup>  
son of God, & making a mock of him. If  
this be impossible, wher is gods almighty  
hand & omnipotēt arme? Impossible,  
in this text is not to be taken for y<sup>e</sup> which  
can not be or come to pas, but for thae  
which seldome and verp hardly is done:  
for Paul speaketh the verp same thing  
again straight way in a similitude, that  
the earth, wh ch drinketh in y<sup>e</sup> raine that  
cometh of vpon it, and byngeth forth  
heerbs conuenient for them that dresse  
it, &c.

It receiveth blessing of God, but that the ground which beareth thornes and bryers, is reprov'd, and nigh unto cursing. The barren ground here whiche resemblith man, with thornes and thistles, resembling sinne, is not all ready accursed, but rebuked, and nigh unto cursing: so the man which falleth after he is lightened, is not without al possibilitie of amendeiment, but in great perill of damnation. For as the barren ground bearing thornes & thistles may become fruitful, so such one may be renewed & rise againe. We thinke Saul by this similitude which immediately doth follow, sheweth what he meaneth by this worde impossible. We see the similitude & the purpose why it is brought, & I thinke you will not refuse this interpretation. The disciples use the same word in effect unto Christ, asking him who can be saved: which is as much to say, as it is impossible for any to be saved. But he answereth the, that with men it is impossible, but not with God: teaching us y rich men haue hard accesse vnto heauen: & for these words, in men it is impossible, before he saith: children how hard is it for them that trust in riches,

Marke. 10

Luke. 18



*The Image of God.*

Impossible  
for harde.

Leuit. 5. 6

1. Cor. 10

rychesse, to enter into the kingdome of  
God? Wherfore it is not against the  
phrase of the scripture to cal y impossible  
which is hard, and seldom. The Proua-  
tians, Anabaptistes and Catharoi, abuse  
this place, to proue that all such as do fal  
after baptisme, can not rise again, but are  
dampned, and not recouerable. I trust  
my exposition do more accord to y truth  
then this dampnable assertion, against  
which, I think it necessary somewhat to  
speake: for I haue heard say that ther be  
many of this opinion in Englande, and  
partly I doe beleue it. After the trium-  
phaunt deliuerance of the Israelites out  
of Egypt, God ordeined two maner of  
offringes among them, one for synnes  
done of ignoraunce, an other for trespas-  
ses done willingly, promising forgeui-  
nes vnto both. If some Anabaptistes say  
that these were not done after baptisme,  
for the Israelites lacked baptisme, Paul  
answered him, saying: Brethren, I wold  
not ye should be ignoraunt of this, how  
our fathers were all vnder a cloud, and  
all passed through the sea, and were all  
baptised vnder Moyses in the cloud, and  
in the sea. &c. Wherfore, after baptisme  
God

God forgiveth sinne, done both of igno-  
 raunce, and also willingly. If he say that  
 vnder the law suche might be restored,  
 but not vnder grace, I would know of  
 hym, whether the mercy of God be aug-  
 mented or diminished through the com-  
 ming of our saviour Christ. Epiphanius, Epiphanius  
 an auncient writer and of famous me-  
 mory telleth that one Meletius an arch-  
 eretike, spread this opinion ouer a great  
 part of Egypt and Siria, and preuailed  
 against Peter bishop of Alexādzia, who  
 was slaine afterward of the cruel tirant  
 Maximine. But thanks be to God,  
 there be innumerable examples, whiche  
 notably confute & vanish it, and among  
 all none more worthy, then one in the  
 history of S. Ihon the beloued Apostle.  
 Eusebius in his third booke and .xxiii. Hist. Eccl.  
 Chap. writeth of him, that he turned Li. 3. ca. 23  
 marueloussly a certain yong man from  
 stealing vnto Christ, whiche had fallen  
 from Christ to stealing. In the old Te- Gene. 37  
 stament the Patriarkes conspire the Gene. 35  
 death of Ioseph and rise again. Ruben Gene. 38  
 defileth his fathers bed, Judas commit- Name. 27  
 teth fornicatiō, Moises displeaseth God 2. Reg. 2  
 at the waters of strife, Dauid falleth into 4. Reg. 21  
 aduoy. Luk. 22.



## The Image of God.

Actes. 8

2. cor. 2

Matt. 28

Luke. 15

note

3

Another in  
interpretatiō

Eph. 4

aduoutrie, Manasses into Idolatrie, in  
the new, Peter denieth his master thrise,  
the Galathians follow another Gospel,  
and are recovered by Paul, Peter exhorteth  
Simon Magus vnto amendment,  
Paule desireth the Corinthians to receiue  
him againe whom he had excommunicate,  
Christ byddeth vs forgive our brethren  
seuentie times seven times, the angels  
in heauen reioyce at the conuersion  
of a sinner. These examples and authorities  
be very plaine against y<sup>e</sup> blasphemy  
of the Nouatians & Anabaptistes, which  
wold bring men vnto desperation & infidelitie.  
If they cleaving to this word impossible,  
refuse to take it for that which is hard,  
as it doth signifie often in the scriptures,  
yet this place maketh nothing for their  
desperate opiniō, but rather destroyeth  
& vanquisheth it, as y<sup>e</sup> circumstance  
of it declareth. For Paule denieth that  
he which is baptised, can be rechristened,  
so that these wordes, it is impossible  
that they should be renewed againe, be the  
same in effect, which he hath in an other  
place: One Lord, one faith, one baptisme.  
And that it is so, and no otherwise, I will  
proue with iii. manifest reasons. One is  
because

because as the words immediately before. The first  
do teach, he speaketh there, of doctrine reason,  
pertaining to y<sup>e</sup> beginning of a Christen  
man, as the foundation of repentaunce  
from dead workes, and of fayth toward  
God, and of the doctrine of baptisme, of  
laying on of handes, of resurrection and  
iudgement, and mounteth afterward on  
to perfection, that is, toucheth Christes  
euerlasting priesthod, his death, and the  
disannulling of the law. By which words  
he teacheth us, that he speaketh not of re  
pentaunce alone, but of the whole foun  
dation of a christen man, which is baptim,  
and those thinges whych he doeth ane  
vnto baptim. For in y<sup>e</sup> p<sup>r</sup>imate church  
as this place & ether sheweth, men first  
were moued vnto repentaunce, then on  
to faith in Christ, then sealed with the sa  
crament of baptisme, then confirmed w<sup>th</sup>  
laying on of handes, and last of all certifi  
ed of the resurrectiō and generall iudge  
ment, and y<sup>e</sup> al, at the time of their christe  
ning. Nowe after y<sup>e</sup> he hath declared this  
maner of christning, & beginning of a christ  
en man, this form & fashiō of y<sup>e</sup> p<sup>r</sup>imate  
church, he saith incontinet, that it is im  
possible for such as faule after this ligh  
tening,



## The Image of God.

The second  
Reason.

tening, to be renewed again unto repentance. Who doth not see, considering what goeth before, and whither these words be brought in, that he speaketh of the whole order and forme of Baptisme, & denieth that this forme and fashion can be Iterate? My next reason is that he must needs mean so, because the text doth not say that it is impossible for such to repent, but *Rursus renouari*, to be renewed unto repentance, requiring a renewing with the repentance. What is to be renewed, then to be borne again, the which is done only by baptisme? We may repent without baptisme before and after, but renewed unto repentance, we can not be without this noble sacrament. Wherefore S. Paul in this place forbiddeth al iteration of baptisme, not of repentance.

The third.

Roma. 6

Thirdly it appereth to be so also of these wordes: *Rursum crucifigentes sibi met ipsos filium dei*: Crucifying unto them selues againe the sonne of God, and making a mock of him. For al such as wil be christened more than once, crucifie Christ again in a figure, and scoone his death, as insufficient to take away their synnes. For baptisme is a figure of it, as S. Paul witnesseth.

Witnesseth, saying: Remēber ye not that  
 al we which be baptised in the name of  
 Iesus Christ, are baptised to die with  
 Christ. Wherfor, as Christ died but once  
 making ful satisfactiō for sins: so baptis-  
 me is but once to be ministred, but they  
 denie this also. If any man wold know  
 the vse of the primatiue churche, in this  
 popnt, Eusebius regeſtreth, that Alexan-  
 der bpschop of Alexandria, calling a cō-  
 ſel of learned men, enacted that all those  
 which Athanasius chriſtened in the way  
 of paſtime, being choſen bpschop, by a cō-  
 pany of laddes, and being but a boy him-  
 ſelf, ought not to be rechriſtened. The A-  
 nabaptiſtes alledge the. ix. of the Actes,  
 where it is wriſſen, that Paul ſindynge  
 certen diſciples at Ephesus, whiche had  
 not receiued the holy ghoſt, baptised the  
 again in the name of the Lord Ieſu. Pau-  
 les baptiſing in this place is nothig but  
 geuiſng the holy ghoſt by laying on of  
 hands, as the text expoūdeth it ſelf. For  
 firſt Paul is ſaid to baptiſe them in the  
 name of Christ, and then theſe wordes  
 according to the vse of ſcriptures be ex-  
 pounded with them whiche ſollow, that  
 is: Paul laid handes vpon them and the

Hist. Ecc.  
 li. io. ca. 14

Athanaſ.

Actes. 18

R. i.

holy



## The Image of God.

**Math. 3**

**John. 4**

holy ghost came on them. If thou think that Baptisme can not be taken for ge-  
uing of the holy Ghost, harken what  
John the Baptist saith of our Saviour  
Christ, and him self: I baptise you in wa-  
ter in token of repentance, but he that  
commeth after me shal baptise you with  
the holy ghost and with fyre. Christ ne-  
uer baptised any with water, and yet the  
scripture saith he baptised, because he  
gaue the holy ghost. In this significatiō  
Paul baptised them again in the name  
of Iesus Christ without ail iteration of  
the sacrament. Melancthon taketh this  
place vnto the Heb. which the late Ro-  
uatiens would wrest to maintein theyr  
opinion, to be of the synne against the  
holy ghost, out of which no man can rise  
for it is neuer forgiven. Thou hast now  
gentle reader two interpretations of the  
terrible saying of S. Paul, folowe that  
which thou iudgest to be most true. But  
to retourne to our matter, may deny  
Gods omnipotencie, because he can not  
reuoke that which is past. The Greeke  
Poet saith.

Μόνον γὰρ αὐτὰν καὶ θεὸς στερίσχεται  
ἀγένητὰ ποιεῖν, ὅσα καὶ ἡ πεπραγμένα.

**The**

The power of God doth faile in nought, save  
this:

To make vndone that thing that once done  
is.

Yes truly, God can do this if he will,  
albeit we iudge contrary of his infinite  
might & power: but it shal neuer come so  
to passe, because it is to be supposed, that  
God neuer wyl that thing, to be vndon,  
which he hath once done. For he wor-  
keth al thinges, and that without repen-  
taunce. If he would that thing to be vn-  
done, which is gone & past, or that word  
to be vnsoken, which is spoken, repen-  
taunce shuld take place in him. Yet can  
he do it, albeit it be impossible vnto our  
understanding. The infirmitie is in vs,  
which can not comprehend such a power,  
such a maiestie, not in him. Through like  
infirmitie, the heathen supposed there  
were many gods, because it seemed to the  
impossible for one to rule & gouerne all  
thinges. Therfore they deuided the gouer-  
naunce of y<sup>e</sup> world betwene hys, geuing  
heauen & earth to Iupiter, y<sup>e</sup> seas to Nep-  
tune, the low places & hel to Pluto. They  
craved plenty of corn of Ceres, riches of  
Plutus, wine of Bacchus, luck in hunting  
of Diana,



## The Image of God.

of Diana, good fortune in wooing of Venus and Cupido, learning and utterance of Mercury, and victory in battaile, of Minerva and Mars. Through like infirmities, the Papistes brought in pilgrimages, dedications, prayings to saintes, thinking God either not so able, or is not so willing and merciful to hear our requestes and accomplishe them. Some because they will rather deny his omnipotencie, then confesse their own infirmities, say that he is called omnipotent, because he can do whatsoeuer he will, & not all things. I had rather acknowledge my infirmities, then diminishe his omnipotencie.

### The .xix. Chapter.

God is defined out of his scriptures.



Here be many other things also belonging only unto the deities mentioned in the scripture, as I am the Lord thy God, whiche brought thee out of the land of Egypt, the house of bondage and slavery, & the name of the Lord is a strong castell, the righteous flourish upon it, and shall be saved, and it is God that justifieth. God worketh in us both the

Hebr. 6

Deute. 5

he will and the dede, God is a consu- Pron. 18  
 ming fier, God is light, God is charitie, Roma. 8  
 thou shalt worship the Lord thy God, & Philip. 2  
 him only shalt thou serue, when I call v- Hebre. 13  
 pon the Lord, he heareth me: for nothing 1. Thon. 1  
 is to be honoured, called vpon, nothing 1. Thon. 4  
 heareth our praiers, nothing is charitie, Deut. 6. 10  
 light, consuming fier, nothing iustifieth Math. 4  
 and saucth y<sup>e</sup> rightuous, saue God only.  
 The scriptur doth attribute these proper-  
 ties to no maner of creature. Whiche to le-  
 uing all superfluous questions, whiche  
 haue rather curiosite, then profit, I haue  
 applied my kynd of wytyng to the ca-  
 pacities of the congregacion, of which y<sup>e</sup>  
 most part be lay, & declared what God  
 is, out of his most sacred and holy word,  
 which is the only way leading vs to the  
 knowledge of him, the only light illumi-  
 ning our darknesse, the only fier and ha-  
 mer that breaketh the hard stone, that is A hammer  
 vanquisheth il doctrine, and confoundeth Jerem. 23  
 al heresies. They which seke him with-  
 out it, not cōtent with y<sup>e</sup> holsome words 1. Tim. 6  
 of our Lord Iesus Christ, nor with the  
 doctrine of Godlinesse, go out of theyr  
 way, walke in darknes, ouerwhelm the  
 selues with reasons of mans wisdom,  
 R. iii.                      learne



## The Image of God.

2. Tim. 3

learn alwayes, & neuer can get the know-  
ledge of hym, wast their byannes about  
unprofitable questions & strife of wordes  
whereof spring enuy, railinges, euill sur-  
misings, vaine disputaciōs of men with  
corrupt myndes, & destitute of the truth.

**The Child** Wherefore, as the child before he is born  
into the worlde, abideth in his mothers  
wombe, and taketh all nourishment of  
her, so we must learn what God is with  
in the boundes of his worde, not at ro-  
uers, until he mercifully deliuer vs from  
this bondage, and out of the dungion of  
the body, and graunt vs to behold hym  
face to face. Now gathering a summe of  
my sayinges, I wyl define what God  
is, not that any perfect definition can be  
made of him (for he is vnschercheable) but  
for the capacities of the sapie, for whose  
sakes I write this, that they may behold  
him in a glas, and a shadow, who can not  
be sene in this life perfectly. God is a spi-  
rituall and pure substaunce or nature,  
immutable, inuisible, vnschercheable, fyl-  
lyng heauen and earth, ful of vnderstan-  
ding, of truthe, and rightuousnesse, of  
mercy, of wysdom, of al manner of good-  
nes, without beginning, without en-  
ding,

ding, not create, not made, and maker of  
al thinges, subiect to nothing, and go-  
uerning al thinges, knowing al thinges,  
yea, euen the inward thoughtes, enten-  
tes and heartes of men, forgewing sinne,  
only to be honoured, called vpon, only  
hearing, iustifying and sauing vs, of an  
almighty arme and maiestie, the father  
vnbegotten, the sonne begotten, the ho-  
ly spirit proceeding from them both. I  
haue declared before, all these thinges to  
be attributed vnto God in hys holy  
worde, and the scripture doeth not only  
not deny but estones graunt the same  
al, and euery one vnto Iesus Christ our  
sauiour, and to the holy ghost our com-  
forter: as it shall appeare more euident-  
ly hereafter. Wherupon it must nedes  
follow that both Christ is God, and the  
almighty comforter also by nature, & not  
by name onely as thei of who it is writte  
Ego dixi, dii estis: I haue spoken you are  
Gods.

The .xx. Chapter.

In what order he will write of  
a persone.



Now saying that I haue them-  
ed what God is, accordynge  
to the talent of my know-  
ledge



## *The Image of God.*

ledge, I thinke it conuenient vnto this  
matter, to declare what this word persō  
signifieth in this place, forasmuch as the  
signification therof is referred to diuerse  
things. And because many heretikes do  
mistake and wrongly expōūd this word  
in the glorious & blessed trinitie, as they  
know which haue read auncient chroni-  
cles of times past. I wil first shew what  
a person is not, the which is easier, and  
with the same that there be thre persons  
in y<sup>e</sup> supergloriouse deitie. For we must  
learne weightie & hard matters by fore-  
knowledge of easie things. This done  
I wil shew what the word persone doth  
signifie in the godhed, then I wil applie  
the definitiō therof to Chzist, and then I  
wil referre the same to the holy comfort-  
er, I wil proue Chzist to be a substaūce,  
and I wil fortifie the holy spirit to be a  
substaunce, and Chzist to be vnconfoun-  
ded, and the holy spirit to be vnconfoun-  
ded. Finally I will portray & paint the  
thre persons, that is the trinitie by corpo-  
ral similitudes, whose nature in it self is  
ineffable and vnsearcheable. And albeit  
these things be profound and high mi-  
series, and as hard as they be necessary  
and

and unknown and neuer yet disclosed  
in our mothers tonge, yet I wil so shape  
and order my oration and speache after  
such a homely & perceivable fashon, as  
shalbe most mete & agreing to the capa-  
citie of those that be simple.

The .xxi. Chapter.

¶ A persone is not a difference of vocation  
and office, and that the fathers of the old  
testament worshipped a Trinitie.



The Patripassiāns & Sabel Against  
liās, & after them Photi- Patripassi-  
nus, & of late Seruetus, ans.

Define a person to be a cer-  
tain cōdition & differēce of  
office, as whē we say, Aol-  
cūus somtime susteined the persone of A-  
chilles, & somtime of Blisses, or y<sup>e</sup> a king  
& a prophet be diuers persons. For as  
one man may represent y<sup>e</sup> person of Achil-  
les & Blisses, & nothing letteth, but one  
mā may be a king & a prophet, as Dauid  
was: so thei say that y<sup>e</sup> father is the son, &  
y<sup>e</sup> holy spirit also, & that they be not thre  
seueral persons. The story of Christes  
christening banisheth this opiniō, wher  
we se a notable difference of the thre per-  
sons. The father soundeth these wordes:  
this

Math. 3



## The Image of God.

note.

**Math. 28**

**Roma. 1**

**2. Cor. 1**

**Philip. 1**

**Colloſſ. 1**

note.

**1. Cor. 8.**

this is my beloved son. The son is ſene ſtāding in Jorḃan, & holy ghoſt lighteth vpon him in & likenes of a doue. If the father, the ſon & the holy ghoſt, be the names, & one thing: as of this heretical definition of a perſon, it muſt needs ſolow, then the father both ſouideth the forſayd words, was baptiſed of Jhō in & famous riuer of Jorḃan, & appeared alſo in & likenes of a doue. But this doctrine is contrary to the truth of the goſpel. Wherefor a perſone is not a differēce of office. Furthermore, the Apoſtles are cōmaunded to chriſten, in the name of the father, the ſon, & the holy ghoſt. If the father be all theſe, he is named theſe, & ſo it is *Tautologia ocioſa*, a ſoliſh and vain repeticiō. And this of S. Paul likewise: Grace be with you, & peace from God our father, & frō the Lorde Jeſus Chriſt, who uſeth this maner of ſalutatio in al his Epiſtles, the which is vain & ſuperſuous, if we credit this dampnable opinion. Hearken what he ſaith in an other place: Onto vs there is but one God, whiche is the father, of whom are al things, and we in him, and one Lorde Jeſus Chriſt. By whom are al things, & we by him. Doth not he teach vs here

is here, that there be two persons, one of the father, the other of the son, not con-  
founded together, and that these two per-  
sons be but one God: Christ saith: My  
doctrine is not myne, but my fathers  
which sent me. Wherefore, he and his fa-  
ther be several persons, & not one thing.

Isaac was a figure of Christ: For as A-  
braham, at the commaundement of God,  
led him vnto his death: So Christ was  
sent of God, to be slayn for our sinnes.

Gene. 22

Isaac. a

Christ.

*figure of*

And Sampson likewise, & many others:  
but Abraham, Isaac, Manoah, Samp-  
son, were several persones: wherefore, the  
father and Christ be not all one thing.

Sampson

But I will speake of al the thre persons,  
of the glorious Trinitie. And forsomuch  
as many hold opinion, that they of the  
old Testament nether worshipped, ne  
knew any Trinitie, but honoured only  
an unitie, and sought no further.

I will first begyn with the testimo-  
nies of the olde Testament, that it may  
appeare that this doctrine was prea-  
ched from the creation of the worlde.

The beginning of the booke of genera-  
tion teacheth vs, that there be thre se-  
veral persons, saying: In the begyn-  
ning

Genel. 1



## The Image of God.

**Ihon. 8**

**Psal. 35**

**Heb. 10.**

ninge God created heauen and earth: Where euidentlye by þ name of God the father, and by the beginning his sonne, by whome he made all thinges, are to be vnderstand. For who is the beginning, but Christ? who answereth the Jewes? asking what he was: I am þ beginning, which spake vnto you, and in whose behalfe Dauid speaketh in þ beginning off booke, it is writē of me. After these words of the father & the sonne it foloweth immediately: The spirit of God was borne vpon the waters, the which is the thirde persō in þ gloriouse trinitie. Some take the spirite here, for the wynd blowing vpon the waters. If they examine the text diligently, they shall fynd þ wynd was yet vnmade, and that þ waters there do not signifie, that which we call water commonly, but the confused heape, of which God formed all thinges. If God were not a trinitie, he wold not haue saide let vs make man to our similitude, & after our likenes. For these words (let vs, our similitude, our likenes) cannot be spoken of one person. Neither they which are spoken after the miserable capriuitie and faule of Adam: The Lord God saide lo, Adam

*Note.*

Adam is become as one of vs, in know-  
ledge of good and euill. But here thou **An obler.**  
wilt say, these Phrases proue not many **no answes**  
personnes, for doth not the king say, we **red.**  
will that this or that be done, and yet he  
is but one: Kinges and Emperours vse  
to say so, because they haue counsellours  
commonly, whose prudent aduises they  
folowe: but of God, it is wrytten: *Quis*  
*cognovit mentem Domini, aut quis illi fuit*  
*a consiliis?* Who hath knowen the mind  
of the Lord: or who is his counsellour?  
And therfore he doth not say so, for lyke  
consideratiō, but because y<sup>e</sup>as Pythagoras **Pythag.**  
saith: he is *Ternarius numerus*, The third  
numbre, which containeth al other num-  
bres, both vnitie, euens, & oddes. Esayas **Esay.**  
teacheth vs the same, where he saith that  
he saw the seraphims flacke from aboue  
and cry each one to other: Holp, Holp,  
Holp, is y<sup>e</sup> Lord of hostes. By this word  
holp, thrise repeted, we are taught that  
there be thre persons and by the wordes  
folowing, the Lord of hostes not iterate,  
that there is but one Lord. I will proue  
the same, by the propertyes of the thre  
personnes. The Congregation con-  
fesseth the father to be vnbegotten, and vnbegott,  
no here,



## The Image of God.

Begotten.  
Psal. 2

note.  
Psa. 109

no heretyke can deny it, and the scripture telleth vs, that the son is begotten, to whome y<sup>e</sup> father saith: Thou art my son, this day I begat thee: not that the father is elder then Christ: for as he was alwayes a father, so he was never without a son, but begat him without time: also of my wombe before the morning star begat I thee. God y<sup>e</sup> father hath no wombe or corporal form: but by his wombe, we must vnderstand his substance: as if he said, of my substance, of my owne nature I begat thee. If God the father begat Christ of his owne substance, which is immutable, howe could of the same substance his mutable flesh be made, as our late Anabapt. defend? God begat God, and light begat light, as a man getteth a man, and a dog getteth a dog, for a man cannot get a dog. The holy ghost is neither called vnbegotten nor gotten. For if we cal him vnbegotten, we bring in .ii. fathers. If we name him begotten, we make .ii. Christs. He is said to procede equally from the father & from the son, as he is equally God, & equally almighty, to be honored equally and euer to beare equally. Peraduenture some will require

Proceeding

prose

prose out of the scripture of þe proceeding of the holy cōforter, because we say that nothing is to be beleued vpon payne of dampnatiō, which is not in þe scriptures. Scriptures  
prouing þe  
proceeding  
of the holy  
spirite.

For many do allege this processiō of the holy spirite for vnwritten verities, therefore I say I will proue it by certaine testimonies, albeit I will not deny, but that many thinges be true verities, which be not in the scriptures, as it is true that I wrote this boke, & not written, it is true that king Edward the .vi. God saue his noble grace, is King of Englād, & unwrittē. But marke good christen people, when we disallow vnwrittē verities, we except such, and do speake only of such thinges, as be nedefull & necessary for the sauing of our soules. All such thinges we say, be written in Gods boke. For Ihon sayth these are written þe we myght beleue, and haue eternal life, if we obserue these thigs we shal haue eternal life, & what cā we desire more. All such necessari points be writtē. Away therfore to vnwrittē verities.

But how proue we þe processiō of þe holy spirite by scripture? That he procedeth fro þe father, christ teacheth his disciples saing whē þe cōforter is come whom I wil send vnto



## The Image of God.

**Ihon.** is unto you from the father, he shall beare  
witness of me. That he proceedeth also of  
Christ, these. **S.** Pauls wordes be a suf-  
**Roma. 8** ficient record. If there be any man that  
hath not the spirite of Christ, the same is  
none of his. For he can not be Christs  
**Luke. 6** spirit not proceeding of him. He is y<sup>e</sup> ver-  
tue, which went out of him, and healed y<sup>e</sup>  
people of Ierusalem, of Tyre, and of Si-  
don. Further our Saviour Christ after  
his victorious and glorious resurrection,  
to teach vs that the holy ghost proceed-  
eth from him equally, as he doth from  
the father, breathed on his disciples and  
said, receiue the holy ghost, and lo I send  
**Ihon. 20** the promises of my father upon you. If  
**Luke. 24** therfore the father be unbegotten, y<sup>e</sup> son  
begotten not made, the holy comforter  
proceeding, there be thre persons not con-  
founded together. The father is a spirit,  
and the sonne likewise, and the father is  
holy, and the sonne likewise, but neither  
of both is the holy spirit, the holy ghost.  
He is an unspeakeable communion of the  
father and sonne also: therfore these two  
wordes be truly verified severally of the  
both, but not together. If the holy ghost  
be the father, he sendeth him self that is  
he pro-

readeth from himself. If he be the sonne,  
he is the son of the father, and of Christ  
also, for every son is the son of twaine of  
the father & of the mother. But God forbids  
that we should imagin any such kind  
of thing in the father and Christ. If he  
be nether of both, he is a seueral person.  
No earthly man is able to discusse this  
natiuitie of Christ and procession of the  
holy ghost, after what maner both be  
done, for both be unspeakeable as it is  
writtē: Who can declare his generatiō?

Esaie. 55

Of the holy comforter it may be said also, *we must believe*  
who can declare his proceeding: wherfor *the trinitie, &*  
we must eschue curious talking of these *not common things*  
misteries, & stedfastly beleue because of *trinitie the word.*

Scriptures. Christ saith: the father is greater  
then I. If he be greater, ether they be  
two seueral persons, or els the father is  
greater than himself. David witnesseth  
the father setteth Christ on his right hand  
The Lord sayd vnto my Lord, sit thou  
on my ryght hand, vntill I make thynne  
enemies thy fote stole. And that he sayeth  
there, we learne of saint Paul, who  
exhorteth vs to seeke those thynges,  
whiche are aboue where Christ sitteth  
on the right hand of God. Then ether

Ihon. 14

Psal. 110

Collof. 3

D.i.

they



## The Image of God.

John. xi.

John. xxi.

John. xvi.

John. xiii.

John. vi.

they be two persons or els the Father speaketh to hym selfe and spitteth on his owne ryght hand. The father heareth, and Christ prayeth, he bleisseth & Christ geueth thankes, he commaundeth, and Christ obeyed, he teacheth and Christ learneth. For Christ recordeth thys of hymself, as my father taught me, so I speake. These properties learne vs that they be two persones vnconfounded, for so much as we can not apply or refer the to one person.

Abrahams

vision. &

A Glasse

to vs

So found in the  
old ground of  
mystery

Gene. 18

The visio which appered to Abraham in the oke groue of Mambré, declareth vnto vs a manifest distinction of the godhead, & yet not a Trinitie of Gods. For he sawe thre men, and yet he called them Lord, not Lordes. If that vision be pondered depely, it is a glasse wherin we may behold the face of the glorious trinitie. The maiesie & nature of God himselfe, for as those thre men were thre seuerall persons, and yet were named but one Lord, so the father, the son, and the holy ghost, be thre persons & one God. Some wil replie that Abraham spake to one of the thre, when he sayd Lord, whom he acknowledged to be the chief, taking the other

ether for his ministers and seruantes.  
 This is proued to be false of that which  
 foloweth: and the Lord went his way, as  
 sone as he had lest talking with Abra-  
 ham, and Abraham returned to his place,  
 and there went two aungels to Sodom  
 at euen, and Lot sat at y<sup>e</sup> gate of the city.  
 Lot calleth these two men after they had  
 brought him without the citie, commaun-  
 ding him not to loke backward, **Loorde**  
 not **Lozdes**. Wherefore he whiche depar-  
 ted was not chief, & their Lord. If he had  
 bene chief, the scripture wold not name  
 the twain, remaining Lord which in cal-  
 ling the twain Lord also, signifieth unto  
 vs, that there was no superiourite, no pre-  
 heminence, no prerogative among the,  
 but equalitie, as in the trinitie, whiche is  
 figured by these thre men. Some will  
 say, that Lot speaketh not to both, but to  
 one of them. Wherupon then doth the scrip-  
 ture say, Both sayde vnto them, oh my  
 Lord, behold for as much as thy ser-  
 uant hath found grace in thy sight, &c.  
 These two men signifie Christ and the  
 holy Ghost, not the father, for so much  
 as they saye that the Lord sent them to  
 destroy that place. For Christ and the  
 S. u. holy

note.

Gene. 19.

One god non  
 3 persons of  
 one substance  
 with inuen.



## The Image of God.

holy comforter are sent, but the father is neuer sent, but sendeth: notwithstanding he whiche departed befoze they came to Sodome, sending them twaine thither, representeth the father of heaue, of who Christ and the holy ghost both be sent. Now let vs se good christen people how this vision doth portrey or paint the Trinitie. As thre men appeared, so there be thre persones: As these thre persones are named one Lorde, so the Trinitie is one Lorde, one GOD: As the father is vsent, so one of these is not sent, and as the father sedeth Christ and the holy ghost into this world, so here twayne be sent of one vnto Sodome and Gomor: as the twain which were sent are called one Lorde, so Christ and the holy ghost are but one god. Protogenes neuer painted Salus at Rhodes so excellently, nor Appelles, Venus, nor Policletus, y image of Doriphorus, as this vision doth liuely declare y properties of the glorious Trinitie, of which, thozow whiche, & for which, al thinges are. But let vs serche how the scripture vseth to speake of the Trinitie. John saith: Ther ar thre, which beate recorde on earth, the spirite, water and bloud, and these thre are one. The tri

A yfyt myr  
ome to p. 10  
godged, by  
vnder the  
fz gms of  
3. no mfa  
rmyc mfm,  
moxen myc  
vnto Abraham  
m tye gndw  
yf. Mcmbre

Roma. 11

1. Ihon. 5

nitie is signified by these thre. The spirit Spittle;  
 is y<sup>e</sup> father, for Christ calleth him so spea- y<sup>e</sup> father.  
 king of the true worshipping: God is a  
 spirit. And by y<sup>e</sup> name of bloud, we may Bloud;  
 understand Christ, who for our sakes is y<sup>e</sup> Sonne.  
 become flesh, and bloud. By the name Water;  
 of water the holy ghost is ment, whome y<sup>e</sup> holye  
 our saviour Christ calleth water, saying: y<sup>e</sup> f.  
 If any man thirst, let him come unto me  
 & drink. He y<sup>e</sup> beleueth on me (saith y<sup>e</sup> scrip- Ihon. 4.  
 ture) out of his belly shall flow streames  
 of water of life. This spake he, saith Iho Ihon. 7  
 the Euangelist, of y<sup>e</sup> spirit, which then that Ihon. 11  
 beleued on him, should receiue. Where- 1. Cor. 10  
 fore as a spirit is not bloud, ne water, no Christ.  
 more is the father, the sonne, or the holy Dore.  
 ghost, but a distinct person. Christ is na- Rocke.  
 med also a dore, a rocke, a vine, bread, a Vyne.  
 bridegrome, a king, a Phisicion, and Bread.  
 his father a husbandman. If the father Bryde gro-  
 be Christ he is the dore, the rock, the vi- me. King.  
 ne, yea rather as a husbandman and a Phisicion.  
 vine be diuerse thinges, so Christ is not Ihon. 6  
 the father. The holy comforter is called Lanke. 11  
 for which all be diuers thynges from Ihon. 3  
 those often times, and the finger of God Spittle;  
 and the oyle of gladnes, and anoynting, Fier. Fing  
 that figuratly be spoken of, the father. er. Math. 3  
Exod. 8  
Lanke. 11  
Hebre. 1

S. iii.

But



## The Image of God.

1. Ihon. 2

An object.  
answered.

Ihon. 10

Ihon. 14

we are

One.

Howe the  
father is  
seen in  
Christ.

But my thynke I hear some suttell searching and craftie witted man replie, that as Christ and the vine, the doze, the rock be diuers names of one thynge, and the holy ghost, and oyl, and fier, and annointing, that so y<sup>e</sup> father, the son, and the holy ghost, be thre names and one thynge, and that the father is called by these names, as he is called afore by the name of a husbandman. This wote somewhat, if we had euident Scripture, that the father is Christ, or the holy Ghost, as we haue that he is a husbandman: And so we haue say they. For Christ sayeth: I and my father are one, and whosoever seeth me, seeth my father. These textes plucke vp thys opinion by the rootes: For in that he sayeth (we are) he teacheth vs, that he and his father be not one persone. For as muche as (are) can not be spoken of one persone. And in that he sayeth (one) he declareth that he is of the self same substance. O the depenesse and excedding power of Gods word, which with two sillables (are and one) confoundeth two heretikes, the Arian, and Patripassion. The other text declaring the father to be sene in Christ, doth not proue theim

ue theim one persone, but rather twain,  
 teaching vs that whiche S. Paul wy-  
 teth to his countreimen: that he is the  
 brightnesse of the fathers glory, and ex-  
 presse image of his substaunce. When <sup>A glasse.</sup>  
 men loke in a glasse, & behold their own <sup>Hebr. i.</sup>  
 faces, they vse to say, that they see them-  
 selues, and they and that which they see,  
 be not al one. When they se the picture  
 of Christ in a painted cloth, they say thei-  
 se Christ. If we se Christ in his picture,  
 if we se our selues in a glasse, much more  
 the father is sene in Christ who is no cou-  
 terfet, but the byghtnes of the euerla-  
 sting lught, the vndefiled mirroure of  
 Gods maiestie, the liuely image of the  
 fathers substaunce. And for asmuch as he  
 is the image of the father, he is not one <sup>Sapient. 7</sup>  
 personne with hym, no more then the  
 Image of your personne is your selfe,  
 or the image of my father William but  
 chynson is my father, or the Image of  
 our noble kyng Edward the. vi. is the  
 kyng. God graunt that vertue & know-  
 ledge map mete in his roial heart, to the  
 cōfution of euil doers, & heretikes. They  
 be. ii. persons, not. ii. gods. For y<sup>e</sup> kynges  
 Image is called the kyng, and yet they  
 be not



## The Image of God.

1. Iohn. 5

*Esau's sonne  
is one god, of  
one substance  
& nature.*

be not two things S. Iohn speaketh after the same maner of all thze together: there are thze which bear record in heauen, the father, the worde, and the holy ghost, & these thze are one. Doth he not teache vs plainly that God is a trinitie? Thus to conclude this chapter, if the father be both the sonne & the holy ghost, he toke our nature vpon hym, he was tempted of the deuil, he suffered hunger & thirst, he was buffeted and scourged of the Iewes, and put to death cruelly, and he also came downe in the lykenes of a doue, and in the similitude of fyrie tongues, he begat himself, he sent himself, he graunted himself a seate of the right hand of himself, he is an Image, he is greater then himself, he is God to himself. If he can not be these thinges, we may easely perceiue, that he and his sonne, and the spirit be distinct and vnconfounded persons, and that this worde persone in the glorious trinitie doth not signifie a difference of vocation.

## The. xxij. Chapter.

¶ A persone is no outward thing, & what a persone is in the Godhed, & why the church hath vsed this word, concerning God.

*This*



This word also is vled for  
all suche thynges, as doe  
cause fauour, parcialitie,  
regard, and frendship, or  
anger, hatred, displeasur,  
enmitie, both in the old &  
new Testamēt, as for riches, authoritie,  
office, countrey, beautie and pouertie,  
bondage, scarcitie, deformatie. After this  
signification and acception, king Iosa-  
phat a worthy prince, an earnest promo-  
ter of godlines and learning, witnesseth  
that with God ther is no vnrighteous-  
nes, no regarding of persones. S. Paul  
also telleth the Gallathians, that he  
lokethe on no mans persone, and that w-  
out parcialitie he regardeth both Iewe  
and gentil, bond and fre, man & woman.  
And Iames biddeth vs to auoid such cō-  
sideration and regard. But in the glozi-  
ouse trinitie a persone is nether any out-  
ward thing, nether any condition or dis-  
ference of vocation, but as we may ga-  
ther of the scriptures, & as mē learned in  
thē teach, a persone in the Trinitie is an  
vnconfounded substance, or as other de-  
fine with many wordes: A persone is a  
singuler substaunce, indiuisible, not con-  
foun-

2. Para. 19

Galath. 3

Roma. 3

Jacob. 2

A  
Personne is an  
vnconfounded  
substance.



## The Image of God.

**Why this** word is v-  
**sed in the**  
**Godhead.** founded, declaring vnto vs a distinctiō of the godhead, & not a trinitie of Gods. I suppose it necessary for y<sup>e</sup> understanding of this definitiō to declare for what cōsideration & skil the faithful congregation hath euermore vsed this word. For as much as y<sup>e</sup> scripture teacheth vs & our belief telleth vs, y<sup>e</sup> god is thre, thei thought it necessary to declare what thre God is, who is not thre fathers, for nether Christ is the father, nor y<sup>e</sup> holy cōforter, nor thre sonnes, for y<sup>e</sup> father is not the son, nor the holy ghoſte, nor thre holy comforters. Then what thre is God? hear an example, whē we sai Sydrack is not Mysak, nor Misack Abdenago, we graunt they be. iii. but if we wil know what. iii. they be, we must find out a more general word, that is. iii. men. Likewise Mary, our sauour Christs mother, & Mary Magdalene, & Mary of James be. iii. & if we be further demaūded what thre they be, we answer with general word, that they be. iii. women. Euen so y<sup>e</sup> congregatiō answereth this questiō, what thre is God? with this general word person, to declare y<sup>e</sup> ther is a distinctiō betwene Christ & his father, & the holy spirit. For a person is a general

call

real word belōging also vnto men, for as much as one man is a substaūce vnfounded with another: as Abraham is not Isaac, & he is not Jacob, ne Jacob is not Abraham. But here we must note, that as Abraham, Isaac, & Jacob are one sustaunce touching mans nature, y<sup>e</sup> so God albeir he be. iiii. persōs, yet he is not. iiii. substaūces, but only one substaūce. If ther be. iiii. substaūces, ther be thre Gods. Som clatter & prate y<sup>e</sup> no such wordes as substaūce & persone, be found in gods booke, & therefore that thei be not to be vsed cōcerning God. What if I shew & find the in gods booke, in the Bible booke, wilt thou then vse the? I wil shew this first, after I wil proue that the meaning of these wordes may be gatherd of infinit textes of scripture. Thirdly & finally concerning this treatise, of a persone I wil paint the Trinitie by corporall similitude, whose nature it self is ineffable and vncompreheensible. We fynd the word substaunce spoken of God in Pauls letter to the Israelites: where he recordeth that our Saviour Christ is a liuely image of y<sup>e</sup> fathers substaunce. Also in his letters to the Corinthians he witnesseth that to God only

The word  
substaunce

Hebre. i

that



## The Image of God.

2. Cor. 1

The word  
person.

Colloſſ. 2

Corporaly  
Personaly

Deute. 4

Heb. 11  
omnium

that belongeth, which the Grecians call  
ou, the Latinistes est, saying: *Non est in  
illo est & non, sed est in illo est.* We may  
find in the same Apostle the word *persō*,  
in the foresaid cception and signification:  
for in his letter to the Colloſſians, he writ-  
teth of Christ: *Εν αὐτῷ κατοίχει παν τὸ πλῆ-  
ρωμα τῆς θεότητος σωματικῶς*, in him, in  
Christ dwelleth all the fulnesse of *g* god-  
hed corporally, or bodily, that is, Christe  
is a diuine person. For corporally in this  
place is asmuch to say, as that we call in  
the gloriousse Trinitie, personally, as the  
Greke word *σωματικῶς* doth manifestly  
proue. We find also *σωμα*, spoke  
of the godhead in the booke of the second  
lawe, otherwise named Deuteronomie.  
Moses exhorting the people vnto obe-  
dience, and fulfilling the lawe, saith: The  
Lord spake vnto you out of fier, and you  
heard his voice, but you saw no Image.  
Where the latin terre of these words, ye  
saw no Image, is *Corpus non vidistis.*  
For the Grecians, in whose language  
S. Paule did write this letter, at *g* time  
vsed this worde *σωμα*, for that which we  
call now a persone, and as we say there  
be thre persones, so they acknowledged

τρια

τρία σώματα, three bodies. Therfore as σω- 3. Bodies.  
ματις signifieth a person, so σωματικώς must  
nedes signifie personallp. But because  
many heretiks rached this word to pro-  
ue þ three persons to be of corporall forme  
and shape, the successors of the Apostles,  
were constrained to vse another worde  
for the same meaning, and so they used  
for it ὑπόστασις, which word continued  
in vse many yeares. But nowe also this  
word is not used, for as much as some he-  
retiks wold proue by it, that God is three  
substances. For which considerations  
the Grecians of more latter time vse for  
it, the word persone, saying, there be τρία  
πρόσωπα in the same meaning and vnder-  
standing, in which thei of more auncient  
time confessed: τρία σώματα or τρεις ὑπό-  
στασις. This is þ doctrine of the Apostles,  
þ cōfessiō of Martires, þ catholike church,  
and generall faith of the congregation.

The .xxiii. Chapter.

¶ That Christ is a substance.

**N**owe I wil proue, that the  
scripture graunteth vnto  
Christ, & to the holy ghoſte  
þ meaning of these words  
substance, & persone, that  
is,



The Image of God.

is that Christ is an vncōfounded substance,  
and the holy ghost likewise: and forste  
I will proue that Christ is a substance,  
and afterward that they be vncōfounded,  
and so it shalbe sufficiently declared  
that God is thre. For a person is an vncōfounded substance: y<sup>e</sup> worde or thought  
of man is no substance, but a transitory  
thing. But Ihon recordeth that Christe  
is the word of the father, howethen can  
he be a substance? Tharch heretike Sa-  
mosaten made this argument, who also  
denieth the thre persons saying, that the  
father is Christ, and the holy ghost both.  
To him I make this answer: S. Ihon  
in the same place telleth vs, that Christe  
who is the word, is God, and that God  
is a substance. I haue proued before in  
my treatise, what God is: wherfor we  
must nedes graunt that Christ is a sub-  
stance, or els deny him to be God.  
Tell me Samosaten what thou beleuest  
of the Father? Is the Father a substan-  
ce or not? Both Photine, and Seruete,  
thy adherēts graūt this. Thou sayst also  
that Christ is the father. Dost thou not  
confesse him to be a substance, in y<sup>e</sup> thou  
saiest he is the father? Againe, in denieng  
him

him to be a substance, dost thou not deny him to be the father, for the father is a substance? Thy owne sayings proue Christ to be a substance, and not to be y father. If he be the father as thou grauntest, then is he a substance. I graunt the somuch, but I deny that, of which thy assertion proueth him a substance. For no man is his word, no mā is his owne thought: but Christ is the word & thought of the father, wherfore he is not y father nomore then the words of Ioseph to his brethren are Ioseph himseife. S. Ihon witnesseth, that y word which is Christ, is not a transitory word, a soundyng word commyng from the lightes, but by a metapho: . But an euerlasting word, by which all things were creat, things that are in heauen, and thinges y are in earth, thinges visible & inuisible, whether they be maiestie or lordship, either rule or power, sayyng, all were made by it, and nothing without it. He sayth also that this word is God. It vpholdeth thinges, disposeth all thinges, gouerneth all: wherfore it is a substance, for these thinges can not be aplyed to any thig which is no substance: & if so be it be substance, the christ is a substance, for christ is y word. Christ is figured in

Gene. 4.

John. 1.

All thinge were  
made by the word  
that was by the  
father.

Collo. 1.



## The Image of God.

Figure of in the scripture by diuers thinges. **Abraham** and **Isaac** were figures of him, and the wether which was slaine for **Isaac**, & stone which **Jacob** anointed, the ladder, **Joseph** sold into **Egipt**, **Moses** rod, **Jo** sue, **Sampson**, the brassen serpēt, a cluster of grapes, be figures of him, which al be substaūces, & is he himself no substaūce? We read not in holy writ that substaūces, and no substaunces be likened and compared together. The scripture beareth record of him, & he is no dead image of the father, for he is life and resurrection: neither a dum image, for he is the fathers word: nor insensible, for he is wisdom: nor counterfeit, for he is truth, but a liuely and expresse image, & therfore a substaunce, forsomuch as all liuing thinges be substaūces. He answereth the **Jewes** reuiling him, that he said **Abraham** had sene his daies: Verely verely I say vnto you, er **Abraham** was bozne, I am, by which wordes we learne not only that he is a substaūce, but also that he is both God and man. God, because nothing is saue only God, and man, forasmuch as in mans flesh he spake. **Moses** saith of him, he that is did send me vnto you: for the

Figure of  
Christ.

Gene. 22

Note

Gene. 28

Gene. 37

Exod. 7

Ruine. 21

Ruine. 13

Ihon. 12

Ihon. 1

Ihon. 14

Ihon. 8

Christe Iesvs is  
before all tyme  
without beginning  
and ending.

The son sent him. The son did shewe him  
 self in the likenes of fier, the son went be- Exod. 3  
 fore the Israelites, by day in a pillar of  
 a cloude, and by nyght in a pillar of  
 fyre. He caried them to the land of pro-  
 mis, he appeared vnto them in many li-  
 kenesses and similitudes, his workman-  
 ship gouerned the world from the begin-  
 ning, as his answer teacheth vs vnto the  
 Jewes accusing hym for healing a cer- Ihon. 5  
 tain man on the sabboth day: my father  
 worketh hitherto and I worke. As if he  
 should say: why blame you me for wor-  
 king on y sabboth day, who neuer ceased  
 to worke? If ye blame me, blame also mi  
 father, who worketh hitherto. If ye can  
 not iustly accuse hym, ye can not iustly  
 blame me, for I and my father are one.  
 Whatsoeuer he doth, that doth the son  
 also, he ruleth al thinges from the begin Ihon. 10  
 ning and so do I. He worketh hitherto  
 & I worke hitherto. Our sauicour Christ  
 teacheth vs here, that he is licensed to  
 worke on the sabboth day by the exam-  
 ple of his father, who worketh continu-  
 ally, and that the commaundementes of  
 the sabbatticall rest belonge nothing vn-  
 to him working inseperably with his fa-



*The Image of God.*

ther: And also that he gouerneth all thinges with the father, and is not idle, condemning and cōtroulling the damnable opinion of the Arrians and Paulians. It is nedeles to speake any further of this thpng.

*The.xxiiij. Chapter.*

¶ That the holy spirite is a substaunce not a Godly inspiration, he is every where, gouernour of the world, to be praised vnto a forgiuer of synne.

Against the  
libertines.



¶ Touching the holy conforter many doubt whether he be a substaunce or not. The Saduces and libertines say, that all the spirites and aungels are

no substaunces, but inspirations, affections, and qualities: That good angels, are good affections, Godly motions, which God worketh in vs, and that dyuels and euil aungels are beastly affections, euil thoughts coming of the flesh.

¶ Therefore I thinke it agreable vnto my matter, to proue the holy spirit to be a substaunce, for vnlesse he be so, he can not be the third person in the ouerglorious Trinitie. The booke of wisdom witnesseth, the

Sapien. i

the spirit of the Lord filleth the round compass of the world. We can go no whither. The spirit  
 from this spirit, we can not avoid his presence, we can not flee from him, but by where.  
 flying unto him, we can not escape his righteousness, but by appealing to his mercy, for there as he is not by his favour  
 and grace, he is by his wrath & displeasure. } note.  
 where he is not a benefactor he is a punisher, where he is not a dweller, he is an avenger. Who can deny him to be a substance, who filleth the world, & not the world  
 only but Christ also the only saviour of the world, of whom it was written: Jesus full of the holy ghost returned from Jordan. Luke. 4  
 If he fill the world, he is God, for this belongeth only God as I have proved before. If he be God, then is he a substance  
 not an inspiracion coming from God as our english Saduces, & outlandish Libertins do teach. The Prophet Esay recordeth that he governed the congregation of the Israelites, that he was their deliverer out of Egypt, their guide in the wilderness, the worker of wonders saying: where is he, who brought them from the water of the sea as a shepherd doth his flock? where is he which led Moses by the right hand to his glorious



## The Image of God.

rious arme? Where is he that led them in the depe as an horse is led in the plain and he answereth: The spirit of the Lord led the as a tame beast goeth in the field. He governeth also the present congregation, for Christ promiseth, that he would pray the father to send vs another comforter to abide w vs for ever. And Paul testifieth that the spirit geueth to one utteraunce of wisdom, to an other sayth, to an other giftes of healing, to another power to doe miracles, to another prophecy, to another iudgement of spirites, to another diuerse tongues, to another interpretation, which be necessary offices in the congregation, so that the holy spirit may say also: The father worketh hitherto & so do I, for he worketh inseparably with the father and the son. Whereof it must needs follow, that he is a substance, and that he is God, for the governance of the world belongeth to the maiestie of the Godhead, as I haue proved before. If he were nothing but a Godly motion, a good affection, and inspiration, he would not ne coulde haue shewed himselfe in the likenes of a dove, and in the similitude of fyrie tongues.

He

He is the synger of God, he is fyre, oyle,  
 anoynting, water, an aduocate, a cole, Exod. 8  
 for all these the scripture geueth hym. Luke. 11  
 Wherfore he is a substaunce, forasmuch as al these be substaunces, not inspira- Heb. 1  
 tions. For the scripture doth not lyken 1. Ihen. 3  
 substaunces, to thinges that be no sub-  
 staunces. He is also to be prayed vnto, to Tobeyas  
 be called vpon, for what is baptisme: but yed vnto.  
 an inuocation of the father, the sonne, & Ihon. 8  
 the holy spirit, and therfore a substaunce.  
 No man prayeth vnto an inspiration, no  
 man crieth to an affection. Our praying  
 vnto hym proueth hym to heare vs, to Elay. 6  
 be almighty God, to be euery where to  
 know the thoughtes of all men, but no-  
 thing heareth, nothing searcheth thou-  
 ghtes, but a substaunce, then he can not  
 be a thought, a motion coming from  
 God, yea, rather these properties proue  
 hym to be the third persone in the ouer  
 gloriouse deite. That comforter sayeth Ihon. 14  
 Christ the holy ghost whomy my father  
 wyl send in my name, he shall teach you  
 all. If he be a teacher, he must nedes be a  
 substaunce. If he be an inspiration, he is  
 the doctrine, which is taught, not the tea-  
 cher therof. He gaue Symon an ans- Luke. 9



## The Image of God.

Actes. i

Actes. 13

Actes. 16

Actes. 8

2. Peter. i

The spirit  
forgueth  
sinne.

roer that he should not see death, before he  
 had sene the lord Christ. He through the  
 mouth of Dauid spake before of Judas.  
 He at Antioche commaundeth to seprate  
 Barnabas & Paul to the worck, wherun  
 to he had called them. He forbiddeth the  
 to preach Gods word in Asia. S. Luke of  
 the actes telleth that he monished Philip  
 to iopne himself to the chariot of the gel-  
 ded man. Do not these tertes, proue him  
 to gouerne the congregation? Doe they  
 not witnes him to be mindfull of both,  
 good and euil? Doe they not deny hym  
 to be an inspiration coming from God?  
 Do they not fortifie him to be a substāce  
 to be y third persone, to be God? S. Pe-  
 ter when he saith: holp me of God spake  
 by the inspiration of the holy ghost, put-  
 teth a plain difference betwene him & an  
 inspiration, for he is not the inspiration,  
 but the worcker therof, the sender of it.  
 Wherfore as the worckman is not hys  
 worck, as Protogenes is not Ialysus,  
 Appelles is not Venus, the carpenter is  
 not the house, no moze is the holy spirite  
 an inspiration. He also forgueth synne,  
 maketh vs the sonnes of God, for we ar  
 christened in his name, & that we should  
 beleeue

beleue that y<sup>e</sup> holy spirit woꝝketh in bap-  
 tisme, it pleased the almighty Trinitie y<sup>e</sup> Math. 3  
 he shuld notably appere at Chzistes bap-  
 tising. For this cōsideration the holy cō-  
 forter at that time shewed himself in the } note.  
 likenes of a doue. Doth any aungel for-  
 geue sinne, oꝝ Archangell? No trulſe this  
 belongeth to the father only, the sonne  
 only, the holy ghost only. But me thin-  
 keth one replieth. Seraphin speketh vn-  
 to the Prophet Esay: Behold, this hath Eſay. 6  
 touched thy mouth, and thine vnrighti-  
 ousnes is taken away, & thy sinne forgi-  
 uen. He ſaith not, I haue taken it away,  
 but this, ſpeaking of a hote cole taken  
 from the alter with the tōgues, not cher-  
 coale, not ſeacoale, but the cole of the ho-  
 ly ghost, who may be wel called a coale,  
 for he is fire. The patient man Job tel- Job. 26  
 leth vs, that almighty God garnished y<sup>e</sup>  
 heauens with his spirit, & with his hand  
 wounded the rebellious ſerpent, to who  
 Dauid agreeth ſaying: By the word of Psal. 31  
 the Lord were the heauens made, and all  
 the hostes of them, by the ſpirite of his  
 mouth. Wherefore in y<sup>e</sup> woꝝke of creatiō,  
 Moyses maketh relation of him, telling Gene. 1  
 vs that the spirit of God was boꝝn vpon  
 P. iiii. the



## The Image of Gods

the waters. Basil who for his great learning was surnamed Magnus, expoundeth this place of the holy ghost, & saith, that his predecessors take it so: for the word spirit can not signifie w<sup>o</sup>nd there, which was then not made. Was borne upon the waters is no blowing, but as much to say as he sat on the waters, for as the hen sitting on her eggs, hatcheth her young ones, so the holy ghost hatched all creatures, whiche there are called waters, as it is w<sup>o</sup>ritten, when thou lettest thy spirit go fourth they are made, so I renewest the face of the earth. Is the garnisher of the heauens, maker of y<sup>e</sup> world, forger of sp<sup>o</sup>nnes, w<sup>o</sup>ndfull of the congregation, no substaunce but aphantasie, an imagination? And here I suppose it be agreable vnto my matter, to speake somewhat of al good aungels in general, and euyl spirites: for if I can proue them to be no motiōs, but substaunces, much more the holy comforter is a substaunce. But if it be beside our purpose, yet it shal be a profitable & necessary digression, for there be many late Libertines and late English Saduces, which wold teach out of scripture, that there is nether place of  
rest,

rest, ne paine after this life, that hel is no-  
 thing els, but a tozmenting and desperat  
 conscience, and that a ioyful, quiet & me-  
 ry conscience is heauen, and that deuils  
 are euil thoughtes, & good aungels good  
 thoughtes. First if this doctrine be true,  
 we beleue in vaine the resurrection of our  
 bodies, which is grounded of scripture, & Resurrece-  
 tion.  
 nothing els: so yf if you beleue scripture,  
 this is a false, pretended, & damnable doc-  
 trine. If our bodies shal not rype, then is  
 Christ not risen, saith Paul, & al preachig  
 is vanitie: but our bodies be dead throu-  
 gh y son of Mda, & shalbe raised throu-  
 gh the rightuousnes of Christ Iesus. By a  
 man came death of soul & body, and by a  
 man cometh resurrection of soul & body.  
 Were not many christen men baptysed  
 ouer dead mens graues in the primatiue  
 church, in token that the dead should rise  
 againe? S. Paul in his. x. Chapter to  
 the Corinthians, the first letter, doth no-  
 thing els but confute this damnable opi-  
 nion of the Saduces denyng the resur-  
 rection, which now the Libertines begin  
 to renew. But our Saduces graunt the re-  
 surrection, they say we must rise fro syn,  
 if we wil come to heaue, which is a mery  
 and



## The Image of God.

2. sortes of  
resurrectiō  
from sinne  
from death

Roma. 6

Roma. 8

1. Cor. 15

Roma. 6

and ioyful conscience. There be two sortes of resurrections expressed in Gods word, of which it is witten: Likewise as Christ was raised up frō death by y<sup>e</sup> glory of the father: Euen so we also should walke in a new life. This new life is resurrection from sinne: Christes raising is the other resurrection that is of the body, which began in Christ, the first fruits of the dead. For Paul saith: He that raised up Christ from death, shal quickē our mortal bodies: & in another place: it shall rise a spiritual body. Our Saduces, because they ether wil not, or can not perceive the difference betwene these two sortes of resurrection, which both are in scripture, graūt in words, & deny in dede both heauen & hel, both good aungels & fi, defending al resurrection to be from sinne to vertue, frō vice to godlines, frō vncleannes to sanctifitation. Resurrection from sinne is but a figure of the other resurrection. For Paul saith: Christ being once raised from death (not from synne, who neuer sinned) dieth no more. Likewise imagen ye also, that ye are dead cōcerning sinne, but are aliue to God. The it disanulleteh not resurrection of bodies,  
but

but fortifieth the same, forasmuche as if  
there be a shadow, there must nedes be  
a body. Now let vs search what the scri- **Angels:**  
pture teacheth vs of good aungels & be-  
leue them. For a scripture geue by inspi-  
ration of God, is profitable to teache, to **2. Tim. 3**  
control, to amend: and it is truth. No mā  
can deny aungels to be creaturs, and al- **Ihon. 17,**  
mighty Gods workmanship, as Paul  
witnesseth: He maketh his aungels spi- **Ihebr. 1**  
rites, and his ministers flames of fyre.  
How then are they inspirations? Luke  
registreth that at Chyestes birth a multi **Luke. 2**  
tude of heauenly souldiours (which wer  
angels) song glory to God on high, and **Luke. 1**  
peace in earth, and reioysing to men.  
Therfore they be no inspirations. Did  
an inspiration appeare to priest Zacha-  
rie burning incense in the temple? Did an  
inspiration shew him that Elizabeth his  
wife shuld beare him a sonne? Did an in-  
spiration make him specheles? No trulpy,  
for the aungel telleth what he is sayng:  
I am Gabriel that standeth in the syght  
of God, and am sent to speak vnto thee.  
In y he saith I stand & I am sent, he decla-  
reth that he is a substance. And if Gabri-  
el be a substance, y rest be also substāces.  
They



## The Image of God.

Luke. 15

Math. 18

Psal. 91

Luke. 16

Math. 4

Actes. 7

Math. 25

Math. 22

They reioyse ouer euery sinner y<sup>e</sup> repenteth, they behold the face of the father in heauen, they assist & beare vs up in their hands, thei cari Lazarus into Abrahams bosome, they minister vnto Christ after his temptation, they deliuered y<sup>e</sup> law vnto the Israelites, thei shal come to the generall Iudgement with Christ, and after the resurrectiō, they shalbe made like vnto them. If they be inspirations, tell me how, speaking, singing, stāding, seding, ioye, seing, punishing, handes, helpe, and infinite other things, which the scripture geueth to Angels, can be in an inspiratiō and without a substance.

We thinke this assercion hath affinitie with the doating opinion of transubstantiation. For our Romanistes, although they more stubburnely, then truely, and more obstinately, then deuoutly defend, that no bread remaineth after the consecration, yet they cannot deny, but that many accidents remaine, as the culloure of bread, the tast of bread, bredth, length, and other, the which cannot be in y<sup>e</sup> comfortable and swete flesh of Christ, wherefore either the substance of bread remaineth, or els we must sai with the papists, that

that these things be without a substance, *Angels be sub-  
the which is as if we should say, there is stituted, & 2.  
sickness, and there is health, there is cold ministringe &  
and heat, moisture & dryth, but there is no scribe, to sing  
such thing as a body. An angel of y<sup>e</sup> Lord wo<sup>rd</sup> shall be  
comforteth Hagar y<sup>e</sup> Egyptian, besyde the Gene. 24. y<sup>e</sup> wo<sup>rd</sup>  
well of Seer, and commaūdeh her to re- of Shimon.  
turne to her mistress. Abraham promiseth wo<sup>rd</sup> y<sup>e</sup> wo<sup>rd</sup> it is  
his seruant, that an Angel shall ayd and vnto well &  
further him in his iourney. Jacob when promissed.  
he blesseth Ephraim & Manasses, pray- Gene. 24.  
eth y<sup>e</sup> the Angel of y<sup>e</sup> Lord, which had ben Gene. 48  
his succour at all times, might blesse and  
multiplie them. We read that an Angell  
gouerneth y<sup>e</sup> hostes of the Israelites, an  
Angel of the Lord killeth thousands of the  
Assyrians, Angelles certifie women of 4. Reg. 19  
Christes resurrectiō, and the disciples of Luke. 24  
his glorious returne. Wheasore they be Actes. 1  
no inspiratiōs, no motiōs cūming from Hebr. 1  
God, but spiritual substances, and mini-  
string spirites, sent to minister for their  
sakes, which shalbe hepyes of saluation.  
Now as I haue spoken of good Angels,  
so I thinke it no lesse nedefull somewhat  
to speake of euil Angels. For ther be ma-  
ny late borne Saduces, which haue per-  
swaded theyr owne wauering myndes,  
and*



## The Image of God.

and allure the consciences of others to y<sup>e</sup>  
to the foresaid opinion, that the deuill is  
nothing but *Nolitum*, or a filthy affection  
of the flesh, and swaruing from honesty,  
vertue and godlines. I thinke such haue  
either already said in their harts: ther is  
no God, or y<sup>e</sup> they may as easely be bro-  
ught theronto, as Cherea was vnto Pam-  
phila. Cherea durst not leopord in his ow-  
ne apparell, but fained himself to be ano-  
teer. Euen so our late Saduces & Liber-  
tines, will not reason these thinges stilly  
for disturbing y<sup>e</sup> cōmon welth, or rather  
for losing their lyues. But it is to be fea-  
red, that vnder the coloure of christians,  
they say they reason in the way of dispu-  
tation, when they speake from y<sup>e</sup> bottom  
of their hearts. If any man winch at my  
wryting, he declareth y<sup>e</sup> he is a Saducie.  
If there be a God, as we most stedfastly  
must beleue, verely ther is a deuill also, &  
if ther be a deuill, there is no surer argu-  
ment, no stronger profe, no playner evi-  
dence, that ther is a God. Be not al euill  
angels spirits? Then ar they not sensual  
motiōs, but spiritual substaūces. But I  
will leaue argumēts, & call trouth to wyte-  
nesse, let vs aske the scripture what the  
Deuill

As for vs a  
god so for vs  
a deuill.

deuill is, let vs enquire of Peter & Paul,  
 let the Prophets & the Euangelists testi-  
 fie. S. Peter saith, that our aduersari the **1. Peter. 5.**  
 deuill walketh about like a roaring lion,  
 seeking whome he may deuour. He com-  
 pareth him to a Lion, he walketh, he see-  
 keth. And the chosen vessell Paule, war- **Ephes. 6.**  
 neth vs to put on y<sup>e</sup> armour of God, that  
 we may stand stedfast against the crafty  
 assaults of y<sup>e</sup> deuill, forasmuch as we wrestle  
 not against flesh & bloud, but against  
 rule, against power, against worldly ru-  
 lere of the darkenesse of this world, aga-  
 inst spirituall wickednesse for heauenlye  
 things. He maketh a difference betwene  
 the deuill & his assaults, which be beastly  
 affectiōs, saieng: against y<sup>e</sup> crafty assalts  
 of the deuill, and he calleth them rulers,  
 powers, wherfore thei be no fleshy mo-  
 tions. But you will say he calleth them **Ihon. 8.**  
 spirituall wickednesse, a wickednesse is  
 no substaunce. So Terence calleth *Dauus*,  
*Scelus*: Tully calleth *Cateline Pestis*, so  
 the scripture calleth God lūe, truth, and  
 light, & il men darknes. We read in y<sup>e</sup> sto- **Iob. 1.**  
 ry of Iob, y<sup>e</sup> whē y<sup>e</sup> seruants of god came  
 & stode before the Lord, Satan came also  
 among them, & God talketh w<sup>th</sup> him, and  
 he an-



## The Image of God.

*Ege* Genell iom answereth that he had walked throught  
*do not my* the land, and craueth of God to suffer  
*onled god suffer* him to scourge Job, without whose lea-  
*sym, tye for* ue he could do nothing. After he rayseth  
*the godlie de* the Sabees against Job, he killeth his  
*sym, & stand* seruants, he slayeth his childre, he smi-  
*m no fear* teth him with marueilous soze byles, fro  
*of hym, p* the sole of his fote vnto his crowne, so y  
*god doth defend* he scraped away the filth of them with a  
*hem.* potsherd. Did an affection worck these

3. Reg. 22

Reg. 16.

Luke. 10

*note*  
 Math. 13

Luke. 11

Ephes. 1

Math. 4

To deceiue wicked king Achab, he pro-  
 miseth that he wil be a liuing spirit, in the  
 mouth of .iiii. C. prophets, he vereth hig  
 Saul, Christ seeth him as lightning, fal-  
 ling down from heauen, he blyndeth all  
 those that beleue not the Gospel, he wor-  
 keth al iniquitie, he seduced Adam and  
 Eue, he is y enemy which soweth tares  
 to destroy the sede of euerlasting life. y  
 is, of Gods worde, he is the strong har-  
 nessed man, and spirituall Pharao ouer-  
 come of our sauour Christ, he is the go-  
 uernour that ruleth in the aier, and king  
 of this world, he setteth Christ on the pi-  
 nacle of the temple, and on a high moun-  
 tain, sheweth hym the glory of y world,  
 he buffeteth S. Paul, lest he should be  
 exalted

Exalted out of measure, through the abundance  
 daunce of reuelations, he striveth w<sup>th</sup> **Mr** Judas.  
 ghel the Archangell, & disputeth about  
 the body of Moyses, he shal cast the faith  
 ful congregation into prison for .x. days  
 he is the dragon cast out of heauē by the  
 bloud of the lambe, and pursuing the wo  
 man. Then he is no fleshly motiō, vnles  
 our sauiour Christ had such beastly mo  
 tions, vnlesse also heauē were ful of such  
 which was ful of traiterous angels. In  
 the countrey of the Sargalites two de  
 uils seing christ, cried out, what haue we  
 to do w<sup>th</sup> thee. O Jesu son of God: art  
 thou come hether to torment vs before y<sup>e</sup>  
 time? And they besech him of leue to go  
 into the herd of swine. Do affections cry  
 talke, kil, smite, fall from heauen, tempt  
 Christ, pursue the church? Christ telleth  
 vs they shalbe punished in the fyre w<sup>th</sup>  
 the wicked, saying: Depart from me ye  
 cursed into everlasting fyre which is pre  
 pared for the deuyll and hys aungels.  
 S. Peter sayeth that God spared not  
 hys aungels that synned, but cast them  
 downe into hell and deliuered them in  
 to chaynes of darkenes, to be kept vnto  
 dampnation. Paull commaunded the

Apoc. 2

Math. 8

Math. 25

Peter. 2

E. i.

Corin.



## The Image of God.

1. Cor. 1

Corinthians to deliuer him which helde his fathers wise to Satā, for the destruction of the flesh. He meaneth not that they should giue him ouer to the lustes of the flesh, & suffer him to abide in vaine pleasures. Wherefore deuels are no fleshly lustes, carnal motions, sensuall affections. Deuels beleue & tremble saith James.

Jacob. 2  
Math. 8

They confesse Christ to be the sonne of God, as in the Euāgelists we may read more thē once or twise. But I think our Saduces wilbe edified more by a conuincer, thē by the words of godlines, wherefore I send thē to cōiurers, sozcerers, enchaūters, charmers, witches, which wyl learn and perswade thē that there be deuils, and that they be not lustes of the flesh, but spirituall substaunces, & spirits created for vengeance, which now in y<sup>e</sup> end of the world shall powre out theyr strength, to plucke the Lambe of God out of the myndes of al men. If therfore al angels both good and euil be substaunces, and not Godly or beastly lustes, much more God the holy ghost maker of al spirites, knower of thoughtes, gouernour of the church, forger of syns, hatcher of y<sup>e</sup> creaturs, filler of al places, is  
a spirit

Eccle. 38

Angells be  
prynces sub  
limmes.

Spiritual substance & no inspiration.

The. xxv. Chapter.

**C**hris̄t is vnconfounded, why he became man, why he was borne of a woman, he toke both the soule and body of man, why he chose a virgin to be borne of, and why a virgin handfasted and married, why he was a babe at his beginning, not an able man, as Adam was at his first creation, why he came so long after Adams fall, why he was baptised, tempted, crucified. &c.

**N**ow albeit both Ch̄rist be a substance and the holy ghost also, yet it doeth not follow, that thei be two persons in the superglorouse trinitie, for they may be both one, as the Sabellians do teache. Wherfore now I wil proue that they be vnconfounded, & which being proued, no man can doubt hereafter, but thei be two persones: for a persone is an vnconfounded substance. We may learne out of Gods booke, that nether the father, nor the holy comforter toke mans nature vpon them, but Ch̄rist only. For as through a natural man we were banished out of paradise, made the children of everlasting damnation, so it pleased the almightie trinitie nether by

Which Ch̄rist became man

E. ii. an an.



## The Image of God.

1. Cor. 15

As by Adam  
all dye, even  
so by Christ,  
all be alivē.

Math. 1

Galat. 4.

Why hee  
was borne  
of a womā

note

an aungel or Archangell, but by a natural man to restore vs againe, & make vs heires to saluation, as Paul witnesseth: by a man came death, & by a man cometh resurrection of the dead. For as by Adam al die, euē so by Christ al be made aliue. And the will of God was that he shuld be bozn of a woman. God sent his son. *Factum ex muliere*, bozne or made of a woman. But why was Christ bozn of a woman? Truly because syn & death ouerflowed the world through y first woman, he worketh the misterie of life and rightuousnes by an other woman, y the blame of sinne should not be imputed to his creature, which is good, but to y will by which Eue sinned. For seing he is a sauour both of men and women, he becometh man, soz somuch as mā is the better kind, yet he is bozne of a womā, y we shuld beleue him to be a sauour of women also, so that his birth of a woman, & his becomming mā, declareth him to be mindful of both kindes. But here we must note that Christ toke mans nature vpon him, not by the turning of his godhead into his manhead, but by assuming of manhead vnto his godhead, not by con-

by confusiō or mixture of substance, but  
 by unitie of person. For as the reasona-  
 ble soul & the fleshy body, is one man: so  
 y<sup>e</sup> deitie & humanitie is one Christ. Whē  
 I say Christ toke our nature vpon him, I  
 meane not y<sup>e</sup> he toke flesh only, as some  
 heretikes haue thought, but the soull of  
 man also, forsomuch as he is no halfe sa-  
 uiour, but a redemer of both. For he wit-  
 nessed of himself: *Tristis est anima mea,*  
 my soull is sad vnto death: & I haue po-  
 wer to put my soull from me, & I haue po-  
 wer to take it again, no mā taketh it fro  
 me. Dauid speaketh also in his behalfe,  
 thou shalt not leue my soull in hel, nether  
 shalt thou suffer thy saint to se corruption.  
 Some are moued to thinke that Christ  
 toke not mans soull vpon hym, but the  
 body only, because his beloued disciple  
 sayth, *Verbum caro factum est,* the worde  
 was made flesh, makynge no mencion of  
 a soul. S. Iohn sayeth, the word was  
 made flesh, as Paul recordeth, that by  
 the deades of the lawe no fleshe shall be  
 justified: The whiche in another place he  
 sayth more plainly, through the lawe  
 no man shall be iustified, vnderstanding  
 by the worde fleshe, not the body only,

Christ toke  
 both soule  
 and bodye.

Marke. 14.  
 Ihon. 10

Psalm. 116

In objected  
 on aunswere  
 red.

Ihon. 1  
 Roma. 3  
 Galat. 3

Q. iiii.

but



## The Image of God.

but the hole man both body & soul. This maner of speaking is often in the scripture, for David saith: thou hearest y<sup>e</sup> prayer, therfore al flesh cometh vnto thee, all flesh for al men. And note here a vehemencie in the wordes (thou hearest) as if he shuid say: We pray to thee, for we do know that thou dost hear, but of other we know not that they hear, and therfore we only call on thy name. Thus did the olde Patriarkes, this was their sayth.

We neuer read that they prayed to any creature. And Jeremy curseth him that maketh fle<sup>sh</sup>: his arm, that is putteth his trust in man. And John Baptist testifieth that al flesh shall se the sauour sent of God. So Ihon the Euangelist saith, the worde was made flethe, as if he had said the word was made man, to ke mās fleth and nature, which worde is Christ. I haue declared before, whi he is named a word, and what maner of word he is. But wherof was he made flethe? Of what matter and stufte was his humanitie shapen? or did he bring it out of heauen? No trulp. The first Adās fleth was formed of the earth, as it is writtē: then the Lord God shaped man of the mould of the

Psal. 64.

*if we come  
to finte, we  
robbi god of  
his honno &  
and labour  
labour for  
tho we not  
schipe us.*

Hiere. 7

note.

Luke. 3

Against the  
late Anab.

Gene. 2

of the earth. And wherof the second Adam's flesh was made the blessed apostle S. Paul telleth, saying: When the fulnes of time was expired, God sent his sonne *Factum ex muliere*, made or born of a wo-

Galat. 4.

man. He did not passe thowow her as water gusheth thowow a pipe or condite, but toke part of her substance and nature.

Wherfore y<sup>e</sup> Prophet Esay nameth him a flower or blossome coming out of the roote of Jesse. Salomon nameth hym a

Esay. 40  
Lanti. 2

Lily, & a Rose among thornes. Doth not euery floure take his nature of the body and stock, out of which it groweth? Doth

not the Lily & Rose likewise? Are grapes gathered of thornes, or figges of appell trees? Besides this it was nedefull, that

thesame flesh shuld be punished on y<sup>e</sup> tre, which offended in eating of the fruit of the tree, that the same flesh shold be iusti-

note.

fied & ryse in rightousnes, which died in synne and vnrighousnes. For by a man, sayth Paul, came death, and by a

1. Cor. 15

man cometh resurreccion of the dead.

And as by the disobedience of one man, many became dead: so by the obediēce of one man many be made aliue. Wey & cō-

sider the cōparison that Paul maketh be



The Image of God.

Roma. 5

Ephe. 5

Luke. 11

twene the first Adam & the second Adam  
in the .v. to the Romans, and it destroy-  
eth this opinion utterly. Besides, S.  
Paul saith that we be flesh of his flesh, &  
bones of his bones, speaking of Christ:  
*Membra sumus de corpore eius, de carne eius  
& de ossibus eius*: We are members of his  
body, of his flesh, and of his bones. But  
how are we (good christen people) flesh  
of Christs flesh, except he be flesh of Ma-  
ries flesh, and bones of Maries bones?  
Besides, he did suck his mother, & toke  
his nourishment out of her swete brestes.  
For we read, that a certain womā came  
unto him & said; *Beatus venter qui te por-  
tauit, & ubera que suxisti*: Happy is the  
wombe that bare the & the paps whiche  
gaue y suck. Nether Christ, who is truth,  
doth not reprove her as a lper: wherfore  
we must needs graunt that he toke his na-  
ture, substance, manhod & flesh of her.  
I do touche this matter, because not lōg  
sith, I communed with a certain womā  
whiche denied this point, and when I &  
M. Whytthead, Thomas Leuer and  
others, alleadged this text against her o-  
pinion; *Semen mulieris conteret caput ser-  
pentis*: The sede of the woman shal grind  
or breake

or breack the Serpentes head. She answered: I deny not that Christ is Mari-  
ries sede or the womans sede, nor I de-  
ny him not to be a man, but Mary had an object.  
two sedes, one sede of her faith, and ano-  
ther sede of her flesh and in her body.

There is a naturall and a corporall sede,  
and there is a spirituall and an heavenly  
sede, as we may gather of S. Iho, wher  
he sayth: The sede of God remaineth  
in him, and he can not synne: And Christ  
is her sede, but he is become man of the  
sede of her faith and belief, of spirituall  
seede, not of naturall seede: for her sede  
and flesh was synful, as the flesh & sede  
of others. The sede which is promised  
unto Adam is named to be *Semen mulie-*  
*ris*, the sede of a woman, the same is the  
sede of Eve, the self same afterwarde is  
called the sede of Abraham, of Jacob, the  
sede of David, and of the blessed Virgin.  
But the sede that S. Ihon speaketh of,  
is *Semen Dei*, the sede of God, that is, of  
holy spirit, not Abrahams sede, Dawids  
sede, or Mariess sede. How can it be their  
sede which toke no substaunce of them?  
Further, the same promise is renewed un-  
to Abraham, Jacob, David, and others  
with

1. Ihon. 3

Chaucer



## The Image of God.

Gene. 22  
Gene. 26  
2. Reg. 7  
1. Para. 2  
Psal. 122

Heb. 2

Roma. 9

Math. 1  
Luke. 3

Heb. 2

with al these special words, that of their wombes, of their bodie, of their fruit, of their bellies, of their loynes, of their flesh, the sauour of y<sup>e</sup> world shalbe born, not of their sayth, of their beliefe. Wherefore it must nedes be a fleshy, a natural, and a corporal sede, of which Christ was made man, maugre the head of the deuill & al heretikes. He toke not, sayth Paul, on hym the angels, but the sede of Abraham taketh he on him. Now y<sup>e</sup> spirituall sede is in aungels more plentifully, then in men, for so much as thei be not depressed with the grosse lompe of the body. And that we shuld firmly beleue & stedfastly credit, *Ex quibus Christus est secundum carnem*, that he is of the fathers concerning the flesh, S. Mathew & S. Luke reken his kinned fetch his stock and generation, from Adam, Enok, Noe, Abraham, Dauid, Salomon, Roboam, Zorobabel. &c. Moreover, Christ came not only to dye for our synnes, but also to be an ensample vnto vs, and a perfect pattern of good lyuing, as shalbe declared afterward. For so much the as we be partakers of flesh & bloud, he also *Participauit eisdem*, toke part with vs. If he toke  
other

other flesh, not made of his mother, but of what matter it pleased him, he took no part with vs, neither doeth his ensample belong vnto vs. He is our brother. For S. Paul saith, he is not ashamed to call the brethren, saying: I wil declare thy name vnto my brethren. Now brethren be of one nature & substance touching their flesh and body. Therfor she that denieth Christ to haue taken his flesh of his mother, is not the sister of Christ, but the eldest & first borne daughter of Antichrist. Yet she pretended that she beleued that Christ was a true & natural man, but indeede she denieth his manhod: for if he had any manhod or humanitie (as no doubt he had) he had it vndoubtedly of his mother, or els he was no man. If he had it not of his mother, define & shew from whence he had it. Yea, they say it is vnknewen and vndefined in the scriptures. Now then can we warrant Christes humanitie against heretikes, if we make it vncertain wherof he took it, and if it be vnknewen wherof it was shapen: But albeit he took the fleshe of his mother, yet it was holy flesh, not synful flesh that he took, for so much as it was conceived, and wrought by the

note.

a confession  
ecclesial, in  
denying the  
innocence  
of Christ.



## The Image of God.

Why he was borne of a virgin

by the ouer shadowing of y<sup>e</sup> holy ghost. Al be it the seed and flesh of other be sinfull, yet hers was not so, but sanctified by the holy spirite & most cleane: for to her it was said: *Benedicta tu inter mulieres*: Blessed art thou amongst women. He is *Lapis de monte excisus sine manibus, conminuens. &c.* The stone of which Daniell

Daniel. 2.

recozdeth, that was cut out of y<sup>e</sup> hill without hands, which hath & shal breake into powder the goldē, siluer, brasen, and yron kingdōmes, that is the. iiii. Monarchies and Emppres of the Caldies, and Babilonians, of the Medies, and Persies, of the Macedonians & Grekes, and of the Romaines. The hill out of the which this stone is taken, is the tribe & house of Iuda, which dwelt & was situate vpon mount Sion in Ierusalem: and by the wordes (without hands) is ment that this stone, without mans seed, mans help & nature, came out of y<sup>e</sup> foresaid hill, in that he toke his flesh on no earthly father, but onelie of the substance of Marpe his mother, of whose breastes the said flesh was nourished afterward.

Christ was conceived of the holy ghost, not the father, who touching his hu. nani-  
tie

nitie hath no father vpon earth, as con-  
cerning his diuinitie he hath no mother  
in heauen. Further, he was bozne of a

Virgin, for somuch as Virginitie is a far  
more honorable thing then wedlocke.

The blessed Virgin *Credendo, non concum-*

*bendo grauida facta est*, was made fruitful

by faith, not by mans help, by the spirite,

not by lechery. For it was seeming that

the unspotted lambe Iesus Christ, who

shoulde blot oute our sinnes, as the sper

meleth the ware, that he should be bozn

without all originall sinne. Notwithsta-

nding was bozne *Ex Virgine desponsata*, of

a Virgin handfasted and married, partly

for the pong Virgin shuld not be destitute

of a helper, a keeper, a nourisher in her

aduersitie and trauayle, & her progresse

into Egipte, partly also that none shuld

recount wedlocke vnclean, or matrimo-

nie vn pure, forsomuch as he vouchsafed

to be bozne therein. Neither is it any dis-

honor, any defacing to his diuine nature,

that Christ who filleth all the world, filled

the wombe of this blessed virgin, no not if her

flesh had bene sinful & vnsanctified. For

his diuinitie is not defiled therby no mo-

re then his son shining vpon carrein & filth

Luke. 1

Math. 1

Virginitie

more honor

abbe, then

wedlocke.

Clap. 7

Math. 1

Whye hee

was bozne

of a virgin

espoused &

married.

Math. 1

Note.

The Gods

hed, is vn-

defileable.

likes



## The Image of God.

lakes is dishonoured or despoiled through  
their stinking sentes, or rather much lesse  
for he made the sun. For the diuinitie is  
said to be undefilable, not because it tou-  
cheth no thing vnclean, but because it co-  
tinueth cleane, whatsoeuer it toucheth.

Wherefore, he was not despoiled with the  
Virgins womb, but sanctified it, halowed  
it with his presence, & made it most cleane  
and chose himselfe a mother in earth, be-  
cause before he had a father in heauen. If

Christ is  
not the bo-  
dy ghostes  
sonne.

Jhon. 3

any man think, because Christ was borne  
of the holy ghost, that he is y<sup>e</sup> holy ghost  
sonne, let him not be deceaued: for it is  
no sure reason, if any thing be borne of an  
other, to make it straight the son therof,  
as for example: We are borne of water,  
and yet we are not the sonnes of water:  
we are borne of the holy ghost, & yet we  
are not the sonnes of the holy ghost, but  
the sonnes of our heauenly father. Also  
lice, heares, & lumbz pkes are bred & gen-  
dred of man; & yet no body calleth them  
the sonnes of man. Likewise many are cal-  
led the sons of some, and yet they cannot  
be said to be borne of them, as Eschinus is  
son to Mitio, and yet not borne of him.

1. Reg. 10

And y<sup>e</sup> scripture calleth them, *Filios Mor-  
tis,*

is, the sonnes of death, the sonnes <sup>of</sup> Belli- 2. Reg. 12  
 all, the children of the deuill, the children Iudi. 19  
 of sin & perdition, the sones of wrath, the 1. Reg. 2  
 sones of hel, which wer neuer bozn of it, Ihon. 17  
 but made vnto ignominie, and *Filios di-*  
*lectionis*, y sones of loue, y sones of light, Psal. 88  
 of promise, of strength, of the kingdome,  
 not bozne of it, but such as shalbe felowe  
 hepyres with Christ, & are prepared for y  
 kingdom. So our sauour Christ is said 111  
 to be conceaued of y holy comforter, and  
 bozne of him, & yet he is not his sone, but  
 thonly sone of God y father, vnto whom  
 we be also sonnes: but we be the sons of Collof. 1  
 promise, he is y sone begottē, we be sons Ephel. 5  
 through adoption, Christ is the sonne of  
 God by nature, for asmuch as the scrip- } nobr  
 ture is, that he was cōceaued of the holy  
 ghost, who being God became man.  
 We cānot gather therof, y he is Christes Roma. 9  
 father: for touching his humane nature 2. Reg. 2  
 he was bozne without a father, as touch Math. 8  
 ing his other nature he lacked a mother: } note.  
 but rather we may reason that he is his  
 mother, for y mother cōceaueth, not the  
 father, and so he shall haue .ii. mothers,  
 thewhiche is vnpossible, wherfore he is  
 the onlie sonne of God the father.

But



## The Image of God.

**Math. 2.**

**Why alme  
be borne  
babes, nat  
hable men.**

**3**

**note.**

But why is he borne a babe, & a litell one, not an able man as Adam was? Adam was made an able man, because he was made after the image of God, not in sinful flesh through any sinne of man. But his posteritie and of spring ar borne babes, forasmuche as they are borne in sinful flesh, as Dauid witnesseth, saying: *Ecce enim in iniquitatibus.* &c. Scholde, saith Dauid, I was born in wickednes, and my mother conceaued me in synne. Unreasonable beastes, as the calf, the little lambe, the whelp, as sone as they ar borne can go, runne, fynde out their mothers teates, and sucke them without any helpe of other: only man when he is borne, can nether occupp his tongue in speaking, nor fete in going, nor his hands to fynd, and except his mother or nurse thrust her brest vnto his lyps, he knoweth not where they are, nor what to do, and would crie for hunger, yea, fampthe before he would suck of his own accord. This infirmitie is in our bodies, when we be young, because Adam and Eue sinned when they were old: forasmuch as then our mindes also be weake & blynd through the same sinne, that the feblenes of the

of the body might be agreeable to the ig-  
norance of the minde. For as both bo-  
dy and soul sinned in eating the apple,  
mynd in lusting, the body in taking, so  
both are punished, the body with infir-  
mitie, the minde with ignorance. Nowe  
our Sauour Christ albeit he were not  
borne in sinful flesh, yet because he was  
not borne in the likenes of this synfull  
flesh, he was borne a babe, not of perfect  
hugnes, like Adam: his flesh was not sin-  
ful in dede, but holy and undefiled, yet it  
semeth sinful in that he toke both this, &  
al other humane infirmities, as hunger,  
thirst, cold, heate, pouertie, death vpon  
hym, which ouerflowed the world tho-  
row sin. *Misit deus filium suum*, God sent  
his sonne. His comming is his incarna-  
tion, and his sending lykewise. The fa-  
ther is not sayd to come, or to be sent, be-  
cause he was not incarnate. That the co-  
ming and sending of Christ is to be ta-  
ken of his incarnation, we may perceiue  
by this. For who cometh therewher he  
is alredy? Or who is sent thither? But  
Christ is euerywher touching his diuini-  
tie, for he is the wisdom of the father,  
which reacheth from one end to another

R. i.

mightelp,

In the image of  
forbidden apple,  
Gene. 3  
Adam sinned  
body in sin  
sinful body. &  
therefore god sent  
his sonne to be  
borne in the  
likenes of  
Romans. 8  
ignorance

Gala. 4

Christes com-  
ing or se-  
ding, what  
it is.

Christ is the  
wisdom of  
the father &  
therefore  
all places.



## The Image of God.

**Bapten. 8**

mightily, and ordreth all thinges louingly. Seing therfore he is euery where, how cometh he where he was not, by appearing in his humanitie? But it is a great question why God sent his sonne,

**Galat. 4**

*Cum venit plenitudo temporis*, in the fullnes of tyme, why he came no soner, but in the endes of the world. If he had come long before, many had ben saued which haue perished. For: sich his incarnation many mo haue beleued him, then did in tyme past. For he is the light, shining in darknes. Trulpy he came, when he sawe came in the end of the worlde.

*Christe came into the world to save sinners*  
*who were most of all*  
*sinners.*

**Which is**  
**came in the**  
**end of the**  
**worlde.**

his coming should be moste profitable, not being moued therunto through the consideration of our merites, but of his own voluntary goodnes: for our desertinges did not constraine him to come. Wherfore we can not blame him for the losse before his incarnation: for it was not undeserued, it was a iust losse. Can y thief blame the iudge for condemning him according to the law? Or is the Physician to be blamed coming of his own accord to heale the paciēt, if he tary long? He came therfore when it pleased hym, whē he knew he shuld be most welcom. If thou help one before his nede, he doth not

not take it so thankesfully as when thou  
succourest him in great nede. The hun-  
gry mā who hath nede of meat, wil thāke  
the more for it, then he which hath plen-  
ty. The poore wil giue the more habun-  
daunt thankes for thy money then the  
rych. Besore y<sup>e</sup> time of Christes coming,  
men were not nedp, they were not hun-  
gry, but thought themselves rightuolis,  
rich in al good workes, true keepers of y<sup>e</sup>  
lawe. Wherfore it was necessary, that y<sup>e</sup>  
preching of the law should go before his  
coming, by whiche men should learne,  
that they had nede of a Phisicion. For  
by the law cometh knowledge of sinne.  
The lawe is, *Sicuris ad arbores positā.*  
The axe which shal hewe down al those  
that bring not forth good frutes. The  
lawe is a glasse wherein we may beholde  
our nakednesse, our vnclean thoughtes,  
our filthp living. *Lex subintravit.* The  
lawe sayth Paul entred in, that synne  
should encrease: where aboundaunce of  
sin is, there as he recozdet, also, is more  
plentuousnes of grace of the part of the  
giuer, and more thanke of the part of the  
patient, for asmuch as the sicke thāketh  
the Phisicion, not the hole man.

A.ii.

Where

Roma. 3

at whome men  
aim that for  
Lima Bonita  
Math. 3 go before  
Christ, to hear

The lawe is  
is an axe, which  
made me find  
of the law  
if thou.

Roma. 3

Roma. 3

note.



## The Image of God.

Christe came  
to suffer for  
us, for the  
con. Luke. 10  
Christe came  
to suffer for  
us.  
Math. 9  
Math. 18

note.

note.

Gene. 27

Wherefore Christ the Physician of our  
soules, would not come but to helpe the  
wounded man, to cal sinners vnto repen-  
taunce, to seke the shepe which was lost.  
For this cause God the sonne of God,  
equall with his father, in the ende of the  
world, humbled himself to our nature, to  
deliuer vs from the bondage of the spi-  
ritual Pharo the deuill, who held vs pri-  
soners perforce vntil Christ entred into  
his house, which is the world, and bound  
him & bereaued him of his goodes. This  
is the fulnesse of tyme, of which Paul  
speaketh, saying: When the fulnesse of  
time was come, God sent his son borne  
of a woman. The warriour which would  
deceiue his enemies, putteth away his  
own apparell, and clotheth him selfe in  
their apparel, that he may safely go into  
their region, and behold all their proui-  
sion, and afterward easely ouercom the:  
so our sauiour Iesus Christ, in the later  
end of the world did deck and cloth him  
self with our nature, to deceaue and con-  
quere the deuyll, who had seduced and  
conquered mankinde in the likenes of a  
serpent: which policie is figured long be-  
fore in Iacob, who stealeth away the  
blessing

bleffing frō his brother Esau in his brothers raiment. Did the father and the holy ghost take our nature vppon them? were they bozne of a woman? were they conceaued of the holy ghost? were they bozne litle babes? Did they vse this policy to deceaue the deuill? If not, then is Christ vnconfounded with them. Christ also was baptised, not the father, nor the holy ghost. For the father sounded these wordes at his baptisme: This is my beloued sonne in whom is my delite: and the holy ghost descendeth like a doue, & sitteth vpon him. Wherfor is he christened? not for any spot of sinne, any crom of uncleannes in him, but for our eruditio and ensamble. For if he came to be baptised of Iohn his seruauit, how necessary is baptisme for vs which be his seruauits, and defiled with original & actual trespasses: If he required baptisme of him, disdain not thou to be christened of thi inferior, dispise not baptisme be thou neuer so holy, neuer so perfit, haue no light opinion of it. If it were a light thinge, Christ wold not haue required it for our exāple. Christ also fasted after baptisme, and was tempted of the deuill, he fasted

Math. 3

note tye 3.  
of one sonne  
reformed.  
Which Christ  
was baptised.



## The Image of God.

for our example, and was tempted for our  
 victory. He was tempted in al sinne and  
 overcome, teaching vs by his exam-  
 ple how to overcome. The deuill tempteth  
 him with the lustes of the flesh, with lust  
 of the eies, and with the desyre of world-  
 ly promocion: with lust of the flesh, say-  
 ing: If thou be the sonne of God, speake  
 that these stones be made bread. But  
 Christ answereth, teaching vs to fight in  
 like case: Man shal not liue by bread on-  
 ly, but by euery word that cometh out of  
 the mouth of God. He tempteth him, bid-  
 ding him cast himself down from the pin-  
 nacle, because it was writen that angels  
 had charge ouer him. Christ answereth:  
 thou shalt not tempt thy Lord thy God.  
 He tempteth him with desire of promo-  
 tion with the lustes of the eies carping  
 him into the mountain, & promising him  
 the glory of y world. But he who made  
 al the world, refused worldly honoz, and  
 teacheth vs that God only is to be wor-  
 shipped. All sinne is contained in the de-  
 uils thre temptacions, and al vertue in  
 Christes answers. The deuill with thre  
 propositions wold inuegle Christ in all  
 heresies, but Christ confuteth him with  
 thre

Why temp-  
 ted Mat. 4

The deuill  
 tempteth  
 with the  
 lustes of  
 the flesh,  
 luste of  
 the eies,  
 and desyre  
 of worldly  
 promocion.

Matt. 16

Psalm 90

Deut. 6

note.

Imagined.

three scriptures. And that thou shouldest not thinke that Christ is the holy ghost, touching his incarnation, he is sayde to be cōceiued of the holy ghost, and in his baptising the holy comforter descendeth vpon him, and when he is tempted, the spirit leadeth him into wilderness: wherefore he is vncōfounded with y<sup>e</sup> holy gost.

Christ also suffreth death to deliuer vs from the tyranny of death, not the father nor the holy ghost, for he offered his flesh, an odoriferous, and swete smelling sacrifice to the father. The cause why he humbled him self vnto death, is forasmuch as our first parentes lost Gods fauour through pride, for it was said vnto them: taste, and ye shal be as Gods: For this cause it pleaseth Christ to ouercome the deuil by humilitie, who through pride entised vs from God, and we also must ouercome by humilitie, recouer Gods fauour by humilitie, enter into the kingdom of heauē through humilitie. Down therfore proud stomach, down peacocks feathers, down hygh mountaine, and become a lowe valley: The Lord wil breake down the house of the proude, & he that humbleth himselfe, shall be exalted, as

A.iiii.

we

*odoriferous.*

*Why he  
suffered  
death.*

*Ege. dwell on  
him, adam.*

*Gene. 3. from  
pride, but do  
thine out of  
him. from  
myselfe.*

*Prou. 15*



## The Image of God.

**Luke. 14** we may learne of the Publicane and the Pharisee. We must returne to paradise

**Luke. 18** by humilitie, which we lost by pride. Humilitie is the porter of heauen gates, *Fa-*

**Philipp. 2** *ctus est obediens vsque ad mortem crucis.*

He became obedient to the death of the crosse. But why is Christ crucified for

**Why he di** our sinnes? **Why** did he chose this kind  
**ed on the** of death before other? **Truly** because this  
**crosse.** kind of death is accursed, and al that die  
of it, as it is written: cursed is every one  
that hangeth on trece. For so it cometh  
to passe that Christ was accursed for us

**Gala. 3** to deliuer vs from Gods curse, as Paul  
saith: Christ hath deliuered vs from the  
curse of law, in that he was made accursed  
for vs. Only he rose from death to

**Christ became** lyfe, only he ascended into heauen in the  
**armed for** sight of his disciples, not the father, nor  
**vs, to redeme** the holy ghost. Some searching wittes  
**vs from the** demaunde whether Christ could not de-  
**liver vs.** liuer vs, but by assumpting our nature,  
by suffering moste cruell tormentes. He

**Why he** could, but he would not. He toke our na-  
**toke our** ture, because he came to deliuer our na-  
**nature.** ture, that nether kind shulde thinke they  
are dispised: he became man, & was boyn  
of a woman, that the serpent which sedu-  
ced

eed both man and woman, might be o-  
uercome thzough both. Moreover he  
came not only to deliuer vs, but also to  
be an example of good liuing. We be de-  
sirous of riches, he preferred pouertie,  
we hunt for promotion, he would not be  
a king, we are careful to make heires, to  
leau many childzen after vs, he dispised  
such fashion, we disdain to suffer wrong,  
he suffered al wrong, we can not abide to  
be reuiled, he held his tong, we hate our  
ennemies, we are unpainful in doing our  
duties, he was scourged, and whippet of  
his own wil for vs, we be soze afraid of  
death, he died for vs. He was sent also to  
heale our infirmities by well doynge,  
which came thzough sinne. How can our  
couetousnes be healed but by his pouer-  
tie? How can our furiousnes be cured,  
but by his patience? How can our un-  
kindnes be recompensed, but by his loue?  
How can our timorousnes be boldened,  
but by his resurrection? Further, howe  
could he moze set forth his excreading lo-  
ue toward vs the in dieng for vs. A grea-  
ter loue then this hath no man, then to  
bestowe his life (saith Christ) speaking of  
his own death. The deitie suffreth no in-  
firmities,

To deli-  
uer vs.

For exam-  
ple.

*Espeynged  
that unquately  
sinned in the  
world, that  
turned not from.*

To heale vs

*greatest love  
from not a,  
then a man  
to die for his  
friends.  
John. 15*



## The Image of God.

firmittie, which is impossible, wherfore it was necessary that he should take our nature vpon him, who came to heale our infirmities, and to teach vs to cure them through wel doing. If he had take them in any other nature, then we might thinke that he dispised our nature, that he loued vs not, that the example of his life belongeth nothing vnto vs. For if he had ben tempted in another nature, or died, how could we learn to withstand the deuil, to ouercome temptacions, to dispise death of him? Wherfore there was no way, lyke this to redeme mā. he is wisdom, wherfore he toke the most wysest way.

**Capl. 8**

note .

## The .xxvi. Chapter.

**T**he holy comforter is vncōfounded, how and why he descended in the likenes of a doue, rather then of any other bird.

**N**ow that I haue proued Christ to be vncōfounded, mine order requireth to fortifie thesame thing of the most glorious and holy comforter, the which is done partly already: for in that we haue proued that Christ is not the holy ghost, the blessed & almighty comforter is vncōfounded with him.

the

He is vncōfounded also with the father,  
in that he proceedeth of the father, in that **Ihon. 14**  
he leadeth Christ into the wildernesse, in  
that he is sent of the father, as Christ sai-  
eth: Whē the comforter shal come, whō  
the father shal sende in my name, and in **Math. 4**  
that he is sent of Christ also, as it is writ-  
ten: When the comforter shal come whō  
I wpll sende in my fathers name. For  
Christ sendeth him, the father sendeth  
both him and the almighty comforter,  
but he himselte is vsent. That he sent  
Christ, the Apostle testifieth: When the **Gala. 4**  
time was ful come, God sent his sonne  
borne of a woman, and made bonde to  
the lawe, the which must be vnderstand  
of the father, because he sayth: God sent **Ihon. 16**  
his sonne. Wherfore Christ himself say-  
eth: I went out from the father, and  
came into the worlde. His sendyng, and  
his comming is hys incarnation, as I  
haue proued before. So the almyghtie  
comforter is sayde to be sent, bycause he  
appeared in visibie formes as in the ly-  
kenes of a Dove, and Fyre, not that he  
became a Dove and Fyre, as Christe  
became very man, but that it pleased  
hym to worke his graces and benefites  
by a



## The Image of God.

**Why** he by a dove and fier, that our harts might  
by ghost ap beleue his presere, and know his power  
peared.  
through those outward and sensyble ap-  
paritiōs. He became not a dove as Christ  
became man, for as much as he came not  
to deliuer doves, as Christ came to deli-  
uer man. God the father, because he ne-  
uer came to shewe himselfe in any visible  
shape, ne yet toke any nature upon him,  
therfore he is said to be *invisibilis*. The Lord  
saith Moyses, spake unto me, out of the  
fier in Horeb, & you heard his voice, but  
ye sawe no Image. Wherfore he is ney-  
ther the sonne, nor the holy ghost, which  
both wer sent, and both appeared in ma-  
ny visible formes. For we read I say, of  
the holy ghost, that he appeared, *sicut co-*  
*lumba*, in the lykenesse of a dove. Why  
doth he appeare in y<sup>e</sup> lykenesse of a dove?  
This notable apparitiō, was don for ma-  
ny causes. One is, that we should beleue  
y<sup>e</sup> holy ghost to be a worker in baptisme,  
to wash vs, to purify vs, to regenerate  
vs, to make vs Gods childre, and heires  
of saluatiō, and therfore the disciples are  
cōmaūded to chrisen in his name, as in  
the name of the father and the sonne, for  
all be notified here in Christes baptising,

*Pater*

*Pater in voce, Filius in homine, Spiritus  
 sanctus in columba.* The father is notified  
 in the voice which soundeth, the sonne in  
 mannes nature, the almightie comforter  
 in y<sup>e</sup> doue. For as al thre be present here,  
 so they in worke inseperable, in euery  
 mans ch<sup>er</sup>chening. The next cause is, for  
 as much as a doue of al creatures, is most  
 innocent, and noyeth no beast, not y<sup>e</sup> litle  
 worm: most chaste, for thei neuer breake  
 wedlocke, once begun, but kepe it unde-  
 fyled to the end of their lyues, for if so be  
 the male or female, through vchastlouse  
 haunt the cōpany of any other, then thei  
 flock & gather together, & rend y<sup>e</sup> aduou-  
 terer, and aduoutres in pieces: voyde of  
 anger for they haue no gall, louers of a-  
 mitie & frendshippe. And this apparition  
 was shadowed and figured, by the doue  
 which Noe sent out of the arke in y<sup>e</sup> time  
 of the generall floude. For as that doue Gene. 8  
 retourned in the euentide, with a leafe of  
 an Oliue tree in her mouth, signifying  
 peace, so y<sup>e</sup> holy ghost geueth peace, cau-  
 seth all frendshippe, engendzeth all loue.  
 And why? Verely as he is an ineffable  
 cōmunion of the father & the sōne, as he  
 topneth & knitteth them together with a  
 fast,



## The Image of God.

Roma. 8

Math. 5

fast, sure, & vnlosable knot, so he glueth,  
and coupleth our harts, vpon which cō-  
sideratiō, he properli is called charitie or  
loue. As the doue also mourneth in his  
loue, so the holy ghost maketh vs to be-  
wape our sinnes, and lament our misde-  
des, as it is witten: The spirite helpeth  
our infirmities, for we knowe not what  
to desire as we ought, but the spirite ma-  
keth intercession mightelpe for vs, with  
gronings which cānot be expressed. The  
holy ghost doth not grone, but is said to  
grone, as we call a mery day which ma-  
keth vs mery, and a sad day, which cau-  
seth sadnesse, and as cold is called *pigrum*  
because it maketh vs slowe. But blessed  
be they that mourne lyke the doue, and  
in the loue of God, for they shall be com-  
forted. Such as grone for pouertie, and  
ar dismaid, discouraged, & mated thogh  
enprisonment, or any kind of persicutiō,  
be rauens, not doves, be wethercocks &  
worldlinges. For y<sup>e</sup> rauens retourned not  
again to the arke, which is the church.  
The doue maketh his nest in som holow  
and high rocke: So let vs set our minds  
and desires vpon y<sup>e</sup> rocke, which is Christ.  
The doue cherysheth the pong of other,

as well as her owne, the which is a lesſon  
unto vs to loue our neighbours. The  
dove also wil not eat of al maner of grain  
but chuseth out þe most fine & pure, teach-  
ing such as hunger & long for the truth,  
to feed of Gods word, & to beware they  
shal not vpon euery carion. The dove with  
al diligēce & kindnes cherisheth his mate  
whē she hath yong ones. Wherfore the  
alknowing comforter appeareth lyke a  
dove, who commaundeth his to be doves,  
that is is to say, chaste, paciēt, kind, mour-  
ners for their sinnes, faithfull & diligent  
to ther wiues, earnest beleuers in þe rock,  
readers of Gods word, and louers of all  
men. This is the innocēcie which Christ  
inspired with the dove, commaundeth, **Math. 10**  
saying: Be ye wyse as serpents, & inno-  
cent like doves. The almightie & alknow-  
ing cōforter is vncōfounded also with  
the father, in that Christ was concaued  
of him, not of the father, of whome Esay  
prophesieth: there shall come a rod forth **Esay. 11**  
of the roote of Jesse, & a blossom of floure  
shal rise out of þe roote. The roote of Jesse  
is þe kindred of þe Jewes, þe rod is þe blessed  
virgin Mary, þe blossom of floure of Ma-  
ry is Christ, as he witnesseth of himself:  
Ego

note.



## The Image of God.

**Gen. 1.2**

*Ego flos campi, & lilium convallium. &c.*

**Howebeit**  
**is a floure**  
**is a rose.**

I am the flour of the field, the lillie of the valeis, and the rose among thornes. The rose plucked & taken out of the garden lo seth not his smel, & stilled with the spere, smelleth sweeter then ever it did, pouring forth an odoriferous water, no lesse hol-some for many thinges then pleasaunt. Euen so Christ being taken out of the garden of this world, flourished more then all the floures therin, grew in a further authoritie, then all the holy Patriarches and Prophets, cast an odiferous sauour ouer al the world, which drew al men to him, and being digged in the side with a speare of the cruell Jewes which are the thornes, poured forth a water healing al infirmities. This blossom or floure was conceived of the holy comforter, not of the father. Moreover the almighty comforter is the gift of God, for the Lorde sayth unto Moyses: I wil take the spirit which is vpon thee, and geue it them, & Christ also as it is written, who spared not his own sonne, but gaue him for vs al, how shal he not with him geue vs all things. Wherefore the father, Christ, and the holy ghost be distinct an sundry persons.

**Ihon. 12**

An excellent  
comfort for  
the godlie.

**Rom. 11**

**Roma. 8**

fons. The comforter is unconfounded al  
 so, in that he was borne vpo the waters, Gene. 1  
 in that he comaundeth Philip the Euā- Actes. 8  
 gelist to ioyne himself to the chariot of y  
 gelded man, in that he comaundeth Pe-  
 ter to arise and go with Cornelius ser-  
 uautes, in that he comaundeth to sepe-  
 rate Paul and Barnabas, in that he is y  
 finger of God, in that Chzist breaching Actes. 10  
 on his disciples gaue him, saipng: recei-  
 ue the holy ghost. He also descēdeth vpo Ihon. 20  
 the disciples in likeness of fyre, teachyng  
 them to speake al languages, because y  
 Gospel should be preached to al naciōs.  
 And Dauid recorðeth, there is nether  
 speche ne language, but their voices are  
 heard among them. Their sound is gon Psal. 18  
 out into all landes, and their wordes to  
 the ende of the world. The Romaine do-  
 minion hath reached farre, but the prea-  
 ching of the swete tidinges of the Gos-  
 pel shal go further. For those naciōs  
 which the charpēnes of sword could not  
 ouercome, shalbe vanquished by hym, y  
 fighteth not with sword, but w wood &  
 word. Chzist gaue not the fater by brea-  
 thing, he descended not in the likeness of  
 a dove, or fire, he comaundeth not Peter



## The Image of God.

to go with Cornelius seruantes, he was not born upō the waters, he is not his own finger, wherfore he is not the holy ghost. But albeit nether Christ, nor the almighty comforter be confounded with y<sup>e</sup> father, yet they ar of one & the selfsame substance with him. For the scriptures teach Christ to be the hand of God, & the holy ghost to be his finger. The body, y<sup>e</sup> hand, & finger, ar one substance, & yet the finger is not the hand, nor the hand the body, nor the finger the body. If therfor the scripture do graunt to Christ, to y<sup>e</sup> holy ghost, to the father, y<sup>e</sup> meaning of the word person: that is to say, that y<sup>e</sup> father is a substance, Christ is a substance, y<sup>e</sup> holy ghost is a substance, and that the father is unconfounded, Christ unconfounded, the holy ghost unconfounded, as I haue proued, it must nedes follow y<sup>e</sup> they be thre persones, for a person is an unfounded substance. This is the catholique faith, the confession of martirs, the doctrine of the Prophets, Apostles, & Euangelists. The. xxvii. Chap.

¶ Corporal similitudes of God made in the scriptures. why he is named light, fire, the sun, &c. the image of God in mans soule.

Now

The bebyfyn  
all is wrytyn  
fynne. tye be  
begynninge.



**N**ow gentle reader, seing I ha-  
 ue declared what a persone is  
 out of the booke of holy scrip-  
 tures, and also proued with in-  
 finite authorities, that there be three per-  
 sons, that is thre vncōfounded, & distinct  
 in proprietie, I wil disclose the diuine &  
 blessed nature of the almighty Trinitie,  
 by corporal & earthly similitudes, that y<sup>e</sup>  
 mayst behold as it were in a glasse, and  
 with a paire of spectacles those thinges  
 which excede & surmount the capacities  
 of all creatures. The inuisible thinges of  
 God saith Paul that is y<sup>e</sup> eternal power  
 & Godhead are vnderstand, sene, & lear-  
 ned of his workes from the creation of  
 the world. As long as we cōtinue in this **Roms. 1**  
 tabernacle and mortalitie, we shal neuer  
 haue perfite vnderstanding of the eternal  
 God, forasmuch as the heartes of al mē  
 and women be vncleane. Blessed be the **Math. 5**  
 cleane hearted, sayth Christ, for they shall  
 see God. Our life is a warfar, a night, & a  
 purifying of our hearts from synne and  
 ignorance, thzough charite and faith.  
 We walke in faith saith y<sup>e</sup> Apostle and se  
 not, with this only ladder we ascende to **2. Cor. 5**  
 the intelligence of the secretes of God,  
 S.ii. thinges



## The Image of God.

**Math. 24**

**Prou. 25**

He that seeth  
eth to find  
after gods  
manifest  
& comprehended  
w<sup>th</sup> his glorie  
v<sup>s</sup> e<sup>g</sup>m.

things supernatural can not be perceived with natural light. Cherubin & Seraphin and al the blessed company of angels are ignorant of the maiestie of God for they knowe not the day of Christes glorious returne, & yet they haue more plētiful knowledge, then we, forasmuch as they be pure mindes, and were neuer nether blinded thzough sin, ne hindzed thzough any earthly mansion and corruptible body. *Scrutator maiestatis, opprimetur a gloria.* Whosoever is an ensearcher of Gods maiestie, is oppressed of glory. No man is able fully and perfectly to know the nature of a gnat or a litle spinnidder. Be not displeased then, if I shew the Trinitie in his visible creatures, as it were in a glasse, but glorifie God, and be not vnthankesful to him which hath opened him self in them to thy capacitie, feeding the with mylke, because thou art not able to digest strong meates. And because no man shal be offended with this manner of teaching, I wyl make no similitudes of the Trinitie, but out of the plētiful storehouses of the scriptures. The best and most liuely glasse that euer I beheld the Trinitie in, is the vision whiche appeared

appeared to Abraham in the oke groue of Mamre. For as there thre waiting men shew them selues vnto Abraham, so God is thre persones, and as these thre men are called one Lord, not Lords, so the thre persones are one God, one Lord, one substance. And as Christ and the almightie comforter are sent of the father. So here one sedeth twain vnto Sodom and Gomorre, and as the father is vnsent so he is not sent, but sendeth. And as the twaine whiche are sent to destroy Sodom are called one Lord of Lot, so the faithfull congregation confesse & beleue Christ & the alknowing comforter to be one God. I touched this similitude before, & because it is so notable, I thought it not unworthe to be rehearsed again. Ther be many similitudes declaring certain properties of the trinitie, and some agreeable in one point, and some in another: but none doth so paint and portraie it before our eyes, as this vision doeth.

We may find an image of the trinitie in the sun, for God is called by the name of Sapi. 5  
the sun in the booke of wisdom: *Sol iusticie* How God  
& *intelligencie non est ortus nobis.* The sun is named  
of righteousness & vnderstanding arose son of vn-

S. iii.

not

Abrahams  
vision. in Gen.  
Gene. 18

The groue of  
mamre.

Note:

Gene. 19

How God  
is named  
son of vn-  
derstanding



## The Image of God.

not vpon vs. There is but one sun only  
not many, so there is but one God. The  
sun shineth vpon both good & euill men,  
so the liberalitie of almighty God, main-  
teineth both. The mone & al the sterres  
haue not their light of themselves, but of  
the sun; so the congregation, & godly mē  
which are called by the name of y<sup>e</sup> mone,  
and starres in y<sup>e</sup> scriptures, haue no light,  
no croma of vertue, no goodnes of them-  
selues, but by participatiō of the deuine  
nature. They whiche gaze vpon the sun,  
are blinded with his clear light, so al see-  
chers of Gods glozy beyond the scrip-  
tures, are ouerwhelmed with the maie-  
stie therof. The presence of the sun che-  
reth al thinges, when he is absent nyght  
cometh, and darkenes, & nothing would  
growe if he did not ryse on the. So whē  
God hydeth his face, they are forowfull  
and die, when he loketh on them, they  
war pong, and lusty like an Eagle. And  
as Democritus, and other Philosophers  
holde opinion that the sun is infinite, so  
al thinges be infinite in God. He is of an  
infinite arme, of infinite maiestie, of infi-  
nite wisdom. As the sun is the fountain,  
out of which cometh both the light, and  
the

Note.

Isal. 103  
Democrit

the heat, so is the father the fountain out of which issueth the sonne & holp ghost. And as nether the light nor y heat doth send the sun, but the sun send them, so y father is sent nether of Christ, nor of the holp ghost, but he sendeth them. And as of the sunne and of the beames both together cometh the heate or warmnes, so from the father and the sunne both together procedeth the allknowing comforter. But as the sun light by diuision is in many places, so the blessed trinitie filleth places without diuision, nether contained in place, nether moued in tyme. Now if the sunne were without beginning and ending, eternal beames wold come out of hym, and euerlasting heat, wold procede out of y sun, & his beames. Wherfore in asmuch as God the father is immortal, Christ his sonne also must nedes be immortall, forasmuch as the father is likened to the sunne, and Christ to the clear and bright beames, for he is the brightnes of the euerlasting light. I would knowe of the Paulians & Arrians whether the father in tyme begon to be a father, or was a father euermore without tyme. If they graunt that he was a

S. iiii.

father

*Summary of the  
taken of the  
form.*

*Capten. y*



The Image of God.

father ever the which thei can not denie,  
then it must nedest folow, that the sonne  
was euermore. For he was not a father  
before he had a sonne, but he was called  
a father of the sonne, and he that is al-  
waies a father, hath euermore & alwaies  
a son. If Christ was not euermore, then  
time was before him, & the Apostle lieth,  
calling him, *Primogenitum omnis creatu-*  
*re*, first begotten of al creatures, for time  
is a creatur, & was before him. But time  
was made by Christ, for all thinges wer  
made by him, as his beloued disciple wit-  
nesseth. If he wer the maker of time, the  
he was before all time, and that which  
was before al time, is not moued in time  
but is without time, without beginning  
& immortal. Wherfore Christ is immor-  
tal, and then he is God, for only God is  
immortal after this sort. Likewise the al-  
knowing comforter was euermore, who  
is compared to the heat, for an everlasting  
heat must nedes procede out an everla-  
sting sunne, and everlasting beames. He  
is, *digitus dei*, the finger of god. If I cast  
out devils in the finger of God. &c. For  
where Luke sayth in the finger of God,  
it is in Matthew. I cast out devils in the  
spirit

note.

Colloſt. i

1 Ion. i

Luke. ii

spirit of God. Then either we must confesse him to be without beginning, and of the substance of God, or els graunt that God once lacked a sponger, and denie the same to be of the substance of the body. Like reason may be made of christ who is the hand and the arme of God: for God was neuer without his sponger, hand, ne arme, and then althre be of the same nature with the body. And for so much as Gods finger is almighty, and his hand and arme likewise, both Christ is almighty, and the blessed comforter also, and Christ is God by nature, and the holy comforter also. For nothing is almighty and of the nature of God, but God only. But the Arians reply that y father is elder then the sonne, and that he which begetteth is before him that is begotten. *Ego hodie genui te.* This day be- gat I thee. This is true in fathers vpon earth, but not in an everlasting father, who must nedes haue an everlastynge sonne. Neither doth this reason holde in al earthly thinges, for fire gendzeth light and heate procedeth from it, and yet the fire gendring, and light gendred, a heat proceeding be *Coena*, not one before the other:

Math. 12

Jerem. 32

An object:

answered,

An everlasting  
 father, sonne,  
 and comforter  
 in eternall  
 glory.



## The Image of God.

The trinitie  
 likened to  
 fire, sunne &  
 light.

Now God  
 is fire and  
 light.  
 Deut. 4  
 Ihon. 1

Ihon. 1

other: Therfor it is against reason that  
 father begetting, and Christ begotten, &  
 the holy ghost proceeding should be coe-  
 terne, coimmortal, & not one before the o-  
 ther in time, but eche one of them before  
 al time. And wel may the trinitie be like-  
 ned to fyre and his heat, & light, for God  
 in the scripture is called fyre. *Dominus*  
*deus tuus ignis consumens est.* The Lorde  
 thy God saith Moyses is a consuming  
 fire. And Ihon calleth him also light, say-  
 yng: *Deus lux est*, God is light, & in him  
 is no darkenes at al. And Christ witnes-  
 seth of him self that he is light, saying: I  
 am the light of the world, who is *Lumen*  
*de lumine*, light of light. For as the fyre  
 ministrerh light to a multitude, & yet is  
 not minished or consumed therbi, so God  
 bestoweth innumerable benefites vpon  
 vs, and yet his liberalitie is not hindred  
 therbi. Likewise also in a candel, of which  
 many other candels be light, the light is  
 not therby in any wise diminished or  
 hurt at al. One supper doth not refrethe  
 or suffice many as wel as few, but y voice  
 of one preacher teacheth as wel a hundred  
 as one. The sound of one bell is neuer-  
 thelesse when it is heard of many: Euen  
 so he

So he who preserved the smal porcion of  
 meal & oyl for the widow and her son,  
 that was not diminished, who with a ve-  
 ry few loaves, & a certein fishes, refres-  
 shed a great multitude, so y<sup>e</sup> those things  
 were not diminished but increased, kno-  
 weth how to employ his benefices with-  
 out any losse or detriment to his liberali-  
 tie. Moreover as fire sendeth forth both  
 heat & light, but nether heat ne light sen-  
 deth fire, so y<sup>e</sup> father sendeth both Christ  
 and the alknowing comforter, & he is vn-  
 sent. And as both the light & the heat are  
 of y<sup>e</sup> fire, so Christ & y<sup>e</sup> holy ghost both are  
 of the father, the one begotten, the other  
 proceeding, and the father only is of him-  
 self, & of no other. And as fire is not be-  
 fore heat, & light, no more is the father  
 before the sonne and the holy Ghost.  
 But in that place which I rehearsed out  
 of Deuter. God is called fyre, because he  
 melteth the synnes of those that wyl  
 amend, as the fyre melteth war and pu-  
 nisheth the synnes of disobediēt persones  
 with unquenchable fire: and John cal-  
 leth him light for the same cause.

3. Reg. 17  
 Math. 14  
 Marke. 6  
 Luke. 9

Detrement.

note.

Deut. 4

1. John. 3

For light putteth away darknes, and is  
 contrary to it. For these properties and  
 diuerse



## The Image of God.

Gene. 1

note.

A glasse to  
see God in.

There is in y<sup>e</sup>  
soule, reason, &  
will, & memo-  
rie, 3. in y<sup>e</sup>  
but one soule.  
In y<sup>e</sup> so be y<sup>e</sup>  
parts of y<sup>e</sup> soule  
& holly goste  
are 3. distinct  
in y<sup>e</sup> soule, &  
one god.

diuers other, the scriptures cal God the  
sun of righteousness, fier, and light. If we  
ponder the diligently, we shal fynde also  
the Image of the blessed Trinitie in our  
selues, in our owne natures. For it is  
writen: God made man after his Image,  
after y<sup>e</sup> Image of god formed he him.  
This Image is in our soules, not in our  
bodies, as I haue proued in my cofuta-  
tion of the Anthropolomorphites, or huma-  
niformias. Manes soul is a liuely Image  
of God. The soul is a spirit, almighty  
God is a spirite, the soule quikneth, &  
ruleth the body, the Trinitie gouerneth  
the maruelouse frame of this world. Rea-  
son, will, and memory are thre, but one  
and the same soule. So y<sup>e</sup> father, the son,  
and y<sup>e</sup> holy gost, are thre distinct in pro-  
pertie, and one God. Whatsoeuer thing  
the soule doth, these thre be the workers  
therof. Reason cannot discern good and  
euill, truth, falshed, plainnes and craft,  
prose & sophisticatio, without either will  
or memory. Neither will chuseth what  
him lyketh, without the other: nor me-  
mory remembreth not things gone with-  
out reason and wil. These actions & wor-  
kes, which are sayd properly to belonge  
only

only to memory, and only to reason and will, in verp dede ar done by the workmanship of all thze. So the father, y son, and the holy ghost, worke all things vnseparablie, not that each of them is vnable to worke by him selfe, but that they all thze are one God, one spirite one nature, as reason, wil, memory, ar one soul. The sonne worketh alwayes wpyth the father, for whatsoeuer the father doth, y doth the sone also, and Christ recordeth, that as his father worketh hpytherto, so he worketh. The almightie cōforter can not be absent from their works, for he is the spirite of them both, and fylleth the round compasse of the world. If I would gather all the workes of ech person into an induction, I could manifestlye proue this, to the capacitie of all men, but it is to long to speake of their workes. I will speake of the creation of the worlde, of Christes incarnatiō, of his miracles and resurrectiō, prouing al these to haue ben done by the workmanship of the thze persons. For if the Trinitie did worke inseparablye in these, no doubte it hath don likewise in all other. First touching the creatiō of the world, no man distrusteth

The workes of 3. persons be vnseparab.

Ihon. 5

Sapient. 1



## The Image of God.

eth the fathers working, of whom that is supposed to be spoken: In the beginning God created heaven and earth. If thou doubt of Christ & the holy comforter, hearken what y<sup>e</sup> prophet David saith: by the word of the Lord were the heavens made, and by the word of his mouth, the glorious fairenes of them. Wherfore heaven & earth be the workmanship of the thre persons. Was Christ conceived in the wombe of Mary by the workmanship of the holy comforter, and is he not maker of the world? If the thre persons work evermore without seperation, why doth the scripture graunt certein works to one person, & certein to another? Truly to teach us, that ther be thre persons, that ther be thre distincte, thre vncōfounded. Onely the person of the father soundeth the voice in Christes baptisme, only the holy ghost appeareth lyke a dove, & only Christ is incarnate. Notwithstanding both the flesh of Christ, and y<sup>e</sup> voice of the father: and the apparition of the al-knowing comforter, be the workmanship of the whole Trinitie. I meane not that Christ & the holy ghost sounded the voice, but that thei were workers of the voice,

An object.  
answered.

note.

the

the father only soūded it, not Christ, not the holy ghost. For they be distinct and unconfounded, they be thre, not all one, thre persons not thre names. So the holy ghost only shewed himselfe in y<sup>e</sup> chape of a doue, not the father, not Chi... Nevertheless the doue in which he appeared was the workmanship of al thre. So neither the father, ne yet the blessed comforter were incarnate, but Christ only.

Nevertheless the flesh, & nature of Christ was the workmanship of the whole Trinitie, whose workes be inseperable.

This may be gathered of the wordes of the Angell to Mary, *Spiritus sanctus superueniet in te, & virtus altissimi abūbrabit tibi.* The holy ghost (saith Gabriell) shall come vppon the, and the power of the highest shall overshadowe thee. By the highest the father is to be vnderstād, by these wordes, *Virtus altissimi* the ver, tue or power of the highest, the same.

Luke. 1.

For so S. Paule calleth him to the Corinthians, saying: we preach Christ crucified vnto the Jewes an occasion of fallinge, to the Greekes foolishnesse, but vnto them which are called both of the Jewes and Grekes, we preach Christe the

1. Cor. 1.



## The Image of God.

the power and wisdom of God. The word *virtus* is translated in english, vertue or power, the greke word is, *Dunamis*, both in Paul, and in the answer of the angel. peradventure some man will denie that the father is ment by y word, *Altissimus*. Therfore I will fortifie his operation with an other reason. Christes incarnatio is his sending, as I have proved before. For who is sent thither, wher he is already? But he is euery wher touching his diuinitie: Wherfore he is sent thither, where he was not, by appearing in his humanitie. And it is plain that the father sent him, wherfore the incarnatio of Christ, is the workmanship of the holy glorious Trinitie. The scripture telleth that our sauour Christ also by his word and commaundement did cast out many devils: but the same witnesseth y the father and the holy ghost did worke with him, lest thou shouldst thinke the works of the trinitie to be separable. For of his father he himself sayth: The father that dwelleth in me is he which doth the works. And of the aldoing comforter also: I cast out devils in the scripture of God. Like proofe may be brought of all his

*The fute, forme  
and John goste,  
he is separable,  
in his workes.*

**Jhon. 14.**

**Math. 12**

his other miracles. So only Christ arose from death to life, and yet the holy Trinitie raised him. For of the father it is written, who raised Christ from death: **Gala. 4** And of himself he testifieth, saying to the Jewes asking a token: Destroy this temple, and in thre dayes I shall raise it up again. And that y<sup>e</sup> holy ghost raised him, **Ihon. 2** Paul is recorde and w<sup>it</sup>nes, saying: Wherfore if the spirit of him which raised up Iesu frō death dwell in you. And **Roma. 8** **Ihon. 6** John also: y<sup>e</sup> spirit quickneth. For it is not to be takē only of the quickening of our soules but of our bodies also, nether is it unlike that the holy comforter did raise hym, whome he formed in the virgins wombe. Like proue might be made of all the peculier workes of the alworking comforter, and of the father. Wherfore their workes be no more separable, then the workes of reason, wil, and memorie, namely seing they be one God, as the other thre be one soule.

The. xxviii. Chapter.

¶ How there is but one God only the divinitie of Christ and the aldoing comforter notwithstanding this unitie.

T. i.

Roma



## The Image of God.

**N**ow I haue almost declared al the contentes of this treatise that is, what God is, what persone signifieth and that there be thre persons in the glorious Trinitie. For the profe of my last matter, and content, I wil first teache with euident scriptures, that there is but one only God, and the with reasons, not of philosophy, but gathered out of them, for the scripture is profitable to teache, to controll, and to instruct. Then I will proue that the same scripture graunteth al and euery one of the partes of the definition made of God, to our sauiour Christ, and that done, I wil fortifie also that al the partes of the same definition are graunted to the alknowing and almighty comforter. The Christian congregation beleueth the father, the son, and the holy gost to be one God, not by nuncupation only, but by vnicie of nature. For if the multitude of the that beleued were *Cor vnum, & anima vna*, one heart and one soul, if he which is ioyned vnto the Lord, is one spirit, if man & wife be one flesh, one body, as the Apostle witnesseth, if al men be one substance touching

2. Tim. 3

Actes. 4

1. Cor. 6

thing ther nature, if the scriptures testify  
 that in humaine thinges many be one:  
 how much moze are the father, the sonne  
 and y<sup>e</sup> holy ghost one God, which differ  
 not in nature & substance: for it is writ-  
 ten, there are thre which beare record in  
 heauen: the father, the word, & the holy  
 ghost, & these thre are one. The vnitie of  
 their nature proueth them not to be thre  
 Gods but one God. The damnable sect  
 of y<sup>e</sup> Herrians expoundeth this text: *Hij tres* Arins in-  
terpretati-  
on cofuted  
*vnum sunt*, these thre are one, that thei be  
 one in wil, in assent, & consent, and not in  
 their substance, nature, and diuinitie: to  
 which I make answer, that in al the scrip-  
 ture thep can not finde *vnum sunt*, spokē  
 of thinges which differ in substance and  
 nature. Wherfore spoken of the thre per-  
 sons, thei proue the to haue no diuersitie  
 in ther nature: & if that be true, thei must  
 graūt of necessitie y<sup>e</sup> they be one God by  
 nature. S. Paul saith y<sup>e</sup> he y<sup>e</sup> placeth, & he  
 y<sup>e</sup> watreth, *vnū sunt*, are one: Are they of  
 diuers substance & nature: no verely: for  
 both of the were men. He speaketh these  
 wordes of himself, & of Apollo (for the cō-  
 gregation reioysed in them) forbidding  
 the Corinthians to reioyse in men,

note.

1. Ihou. 5

1. Cor. 3



## The Image of God.

Gala. 3

1. Cor. 6

An object.  
answered.

and teaching them to reioyce in God on  
ly. Wherfore these words, *Vnum sunt*, in  
this place are not spokē of things which  
differ in substaunce. Let vs ponder other  
textes. The same Paul vnto the Gala-  
thians, saith: *Al pou Vnum estis in Christo*  
*Iesu*, are one in Christ Iesu. He speaketh  
this of the Gala. whiche al were of one  
nature, of one lombe, and substaunce. For  
they al were men, of men. Here thou se-  
est also reader, that these wordes *vnum*  
*sunt*, are not spoken of thinges which dif-  
fer in substaunce. But the Arrians reply  
that y<sup>e</sup> Apostle witnesseth, that he which  
is ioynd vnto the Lorde, is one spirit, &  
yet he is not of the same substaunce that  
the body is. The latin there is not *vnum*  
*sunt*, are one of which I doe speake, but  
*Qui adheret domino, vnus spiritus est*, he y<sup>e</sup>  
is ioynd to the Lorde, is *vnus spiritus*,  
one spirit. For *vnus* ioynd with ano-  
ther word, as with *spiritus*, may be spokē  
of thinges which are of discrepant na-  
ture, as it is here: but *vnum sunt*, is neuer  
so spoken. Search al the Bible through-  
out, and thou shalt find this to be true. I  
graunt that the wordes *vnum sunt*, be  
spoken often of assent in wil, but only in  
those

those thinges which differ not in nature and substaunce. And truly the father, the son, & the holy ghost *vnum sunt voluntate* are one in wil and assent, but also of one substaunce, nature, & diuinitie, sozasmuch as *vnum sunt*, are one, is neuer spoken of thinges which differ in substaunce. The Arrians replie further, y<sup>e</sup> Christ prayed for his elect, *vt sint unum*, that they may become one, as he & his father were one. He doth not pray that they & he, & the father may be one, but that they be one, as he and his father be one, both in nature and wil, as it foloweth in the same texte.

An other  
objection  
answered.

*Vt omnes vnum sint, sicut tu pater in me & ego in te & ipsi in nobis vnum sint.* That they al may be one, as thou father art in me, & I in thee, that they also may be one in vs. For mortal men can not be of the same substaunce that God is, they may be one in God, but not with God, they may be one as the father & Christ be, but not of their nature: that is the thre persons of the glorious trinitie are one in wyl & assent, & substaunce also, so the chosen after this life, as they are now of one substaunce, so shal they be then also, not with God, but in God, of one assent, cō-

Ihon. 17



## The Image of God.

Colloſſ. 3  
1. Cor. 15

Note .

Dent. 6

Dent. 32

Marke. 12  
Elohim.

ſent & wil, & not ſquaring one with ano-  
ther, for thei ſhalbe al one in Jeſus chriſt  
& Chriſt ſhalbe al thinges in al, and God  
ſhalbe all thyngeſ in al, whiche proueth  
Chriſt God. *vnum ſunt* is ſpoken here of  
the elect which differ not in ſubſtance, for  
they be men. Therefore the father, & ſon, &  
the holy ghoſt, are of one ſubſtance & diui-  
nitie: and if they be of one ſubſtance &  
diuinitie, they are not thre Gods, but one  
God, as it is written. Harken Iſrael, the  
Lord thy god is one God. He ſaith vnto  
Iſrael by Moïſes, where are their gods  
wherin they truſted: the fat of whoſe ſa-  
crifices they eat, and dranke the wyne of  
their veſſels. Let theſe ariſe vp & help you,  
and be your child. Se now how I am a-  
lone, & that there is no God but I. I can  
kil, & make aliue, & what I haue ſmitten,  
that can I heale, I wil liſte vp my hand  
to heauen and ſay, I liue euer. If there be  
many Gods, their kingdom is deuided:  
but the kingdom of God is euerlaſting,  
wherefore it is not deuided, for euery king-  
dom deuided ſhalbe deſtroied. The he-  
brew word for God, is *Elohim*, whiche is  
not of the ſinguler number, but of y plu-  
rel. For there be thre perſones, but it is  
alway

alway iopned with a verb singular, lest y  
we shuld thinke there were many gods.  
Moyses vseth this word for the englishe  
which is God : when he saith: in the be-  
ginning god created heauē & earth, wher  
fore we may learne, that the world is the  
workmanship of y<sup>e</sup> hole trinie. This word  
is used cōmonly for god, to signifie that  
whatsoever is done, is the worke of the  
thre persones, for as they be not sepe-  
rable, so they work vnseparablie. The hea-  
then supposed there were many Gods,  
because it semed to them impossible for  
one to rule and gouerne all thinges, yet  
they deuided the gouernance therof be-  
twene thre: geuing heauen and earth to  
Jupiter, the seas to Neptune, the lowe  
partes and hell to Pluto. But the scrip-  
tures, which is truth & cānot lye, testifi-  
eth that the thre persons without deui-  
sion, without labour oz payne, without  
tyme, gouerne al thynge, for their wor-  
kes be vnseperable. If so be there be ma-  
ny Gods then is there somewhat, where  
in one of them doth differ from another.  
Now if that be any good thing, he is no  
God that lacketh, oz wāteth any thing y<sup>e</sup>  
good is. For as he that nameth a kyng  
T.iiii. doth

The hea-  
then opined  
on cōfuted

not, giuing so  
much immd  
erty to fm  
pites, the  
sch to nyp  
tome, the  
lowe pites  
immd gill to  
Pluto.



*The Image of God.*

Luke. 19

note.

Aristotle.

doth in this one word comprehend many excellent things, so he that nameth God doth comprehend in this word an infinite sum of all good things. We read of a certain ruler, whiche called Christe good maister, asking him what he shuld do to get and archiue eternal life, whom Christ rebuked, saying: why callest thou me good? None is good but God only. If God only be good, the all goodnes is in him, as I haue proued in my first matter. He is life, is truch, he is light, he is strength, he is health, he is, *Thassos agathon*, that is a treasure & heape of all goodnes. And if that thing wherin they differ be an euil thing, that can not be God for he hath any euil thing in him: for he willet no wickednes. The heathen which worshipp many Gods, did & do think no euill to come by the by light which they had of nature, & iudged the to reuenge & punish all that they toke to be sinne. Nowe if God be a righteous punisher of vice, he must be void of the same. Wherfore naturall reason teacheth that there is but one God. Doth not the noble and worthy Philosopher Aristotle teacheth us this, prouing that there is but, *unum primum*

*mum mobile*, one first mouer, who moueth al the heauenly spheres. The *Manicheis* make two Gods, which they call, *Against the Manicheis*  
*Duo principia contraria*, two principles, cheere.  
 one contrary to another. For they say y<sup>e</sup> one is an euill God, maker of visible things, the other a good God, maker of inuisible thinges, and they say also that both of them be vnbegottē, vncreat, & of them selues. Then are they immortall. But if they be immortal, there is no god that only hath immortalitie, & Paul lieth who saith that God, not Gods hath immortalitie. And al the prophets, euangelistes & Apostles be liers, teaching w<sup>th</sup> one assent y<sup>e</sup> God only forgeueth sin, y<sup>e</sup> God only knoweth al thinges. For if ther be two Gods, both of thē must haue these properties. If ether of thē know not all thinges, then is he ignorant, & then no God. If both knowe all thinges, then is ther no God whiche only knoweth all thinges. Both also must forgeue syn, the good because he is mercifull, the euill because he is y<sup>e</sup> cause of al sin, & then is ther no God, which only pardoneth synne. Moreover, if both the *Manicheis* gods be immortal, if both pardon synne, if both know

1. Tim. 6



## The Image of God.

Jhon. 1

Jhon. 8

Against pray-  
ing to saintes.

know al science, thei be not contrary, for knowledge is not contrary to knowlege but ignorance, & unmercifulnes is contrary to mercy, & forgeuing, & death to immortallitie. Wherfore ther be not two contrary principles, but one principle, & one God. The christian cōgregation confesseth that the father is, *Principiū*, a principle or beginning, for so the beloued disciple calleth him, saing: *In principio erat verbum*. In the beginning was the word in the father was Christ. Thei acknowledge Christ also to be *Principium*, who answereth the cruel Iewes demanding who he was, saying: *ȳ beginning which spake vnto you*. But the father is *pricipium non de principio*, Christ is *principiū de principio*. They confesse the almighty comforter also to be *principium*, forasmuch as he with the father & the sonne made all thinges, and gouerneth them as I haue proued before. Notwithstandinge there be not thre beginnings, but one beginning only, as there be not thre gods, but one God. The papistes also bring in many gods, but couertly & priuely. Thei teach the people to pray vnto saintes, to Saint Luke for the ore, to Job for the poe

por, to Roocke for the pestilence, to Sitch  
for thinges lost, to Christopher for cōti-  
nual health, to the Quene of heauen for  
women with child, to Clement for good  
beere, yea they entise the people also to  
worship & honoꝝ their images. If thei be  
to be praied vnto for these thinges, they  
be gods, for in praying vnto the, we ac-  
knowledge them to hear vs, to be almi-  
ghty, to be euery where, to know y<sup>e</sup> thou-  
ghes of al men, to be a strong castel vn-  
to such as flie vnto the, but these thinges  
belong only to God, as I haue proued  
befoze: Wherfoze thei make them gods.

note.

The fyrst  
reason.

¶ A crafty deuill, A suttel papistes, the  
Iewes are reproued by the voyce of the  
prophetes, for making many gods, in y<sup>e</sup>  
they praied vnto Baall, Alstaroth, Mo-  
loch, and the Quene of heauen for ayde  
& soccour. Why do we not aske al good  
thinges of him, which is the authoꝝ & ge-  
uer of al good thinges, both to his enne-  
mies and frindes, both to the heathen, &  
to the congregation. Is his hand smittē  
of that it can not heale? haue we percey-  
ued at any tyme crudelitie oꝝ unkind-  
nes in hym? Are hys eares stopped that  
he can not heare? Or his eyes so dimme  
that

Thessa. 2

Esay. 50  
and 59.



*The Image of God.*

**Psal. 85**

**Jhon. 14**  
**3 Jhon. 10**

*note.*

**The thyrd**  
**Roma. 12**

that they cannot se? He planted th eare,  
he made the eye, wherfore he both hear-  
eth most casely, and seeth most perfittely.  
And because he is the fountaine of al mer-  
cy, he graunteth our requestes most mer-  
cifully. He is not lyke an earthly kinge,  
who setteth porters at his gates, he is  
not hard to speak with, for he is the gate  
himselfe, as he telleth vs, *Ego sum via, ve-  
ritas & vita.* I am the way, the truth and  
life, and *Ego sum ostium,* I am the doore.  
There is but one way, one doore, and he  
that entreth in by the doore, fyndeth pa-  
sture, he that entreth in, not by the doore,  
he is a thiefe, a robber. And why? For he  
robbeth God of the glory belonging on-  
ly to him, geuing it to his creatures.

They which fly vnto saints, depart, ma-  
ke many wayes, many doores and many  
Gods. If they are to be prayed vnto, we  
must beleue on them. For the Apostle  
saith? *Quomodo inuocabunt in quem non cre-  
diderunt.* How shal they cal on him, pray  
to him, on whom they beleue not. If we  
must beleue on them, then let vs be chris-  
tened in their names. But holy baptis-  
me is commaunded not to be ministred in  
their names, but In nomine, in one name  
of

of the father, the son, and the holy ghost. Wherefore, as they are not to be beleued upon, so are they not to be called upon, but God only whose highnes disdaineth fellowship of any creature. Let vs therefore praye vnto him, for he is the well of water of life, let vs not dig vyle and broken pites which hould no water, let vs take hede of the stretes of Egypt, and of the wapes of Assiria. God is no wildernes to his people, nor land without light, but a mercifull and a liberal God. Such as make flesh their arme, are accursed.

God rim vbynde  
no felowes, of  
his ligene  
min.

Jerem. 2

Psal. 39

Jerem. 32

Let vs make Christ our arme, for he is the arme of God, who in al things became lyke vnto his brethren, that he might be a mercifull and a faithfull bishoppe, in thinges concerning God, to pouрге the peoples sinnes. God only knoweth our nede, searcheth our thoughts and intents, graunteth our desires, blesteth and crowneeth vs, and ther be no more Gods, no more hearers, no more iudgers of thoughts beside him. He saith by his Prophet: I am the first and the last, and beside me is ther no God. Haue not I y<sup>e</sup> Lord done it, withoute whome there is none other God: the tru God and sauour, and ther is

Hebre. 2

Note.

Esa. 44

and. 45



*The Image of God.*

Is els none but I, and therfore turne vnto  
to me all ye endes of the earth, so thal ye  
be saued. For I am God, and ther is els  
none. If ther be many Gods, the diuine  
power, gouernaunce and rule, is deuyded  
betwene them, and then it is not an euer  
lasting power, but mortall, for whatsoe-  
uer is deuyded, is mortall. But naturall  
reason, denpeth God to be corruptible,  
and his power to decaye. Wherfore it  
protesteth y there is but one God, which  
ruleth all. Moreover the diuine power,  
is a perfit power, & a general authoritie,  
for God is almighty and general gouer-  
nor. If ther be many Gods, ech of them  
hath a certeine portion to rule. But they  
which haue but portions, are no Gods,  
for the power of God is a perfit power,  
& a perfit power, cōprehēdeth all power.  
If there be many Gods, they haue scue-  
rall dominions, & euery one of them lac-  
keth so much, as the other Gods haue, &  
so the mo Gods they be in number, the  
lesse is their power & authoritie. Als for ex-  
ample, y king is most mighty who hath  
all the world vnder him, for al things are  
his, y riches of al men belong vnto him.  
If there be many kings, they are of lesse  
power,

power, ther is no such authoritie among  
 the, no such power, for eueri one of them  
 hath his dominion, his portion to rule, &  
 presumeth not beyond his owne bonds:  
 Euen so if ther be many Gods, they are  
 of lesse power, but reason geueth God a  
 perfit, and an absolute power. Wherefore  
 ther is but one God only, for asmuch as  
 perfit power cannot be in many. Also if  
 ther be many, howe do they knowe that  
 they shal continue of one mynde and will?  
 If they do not as it is like, for it is a com-  
 mon saying: *Tot capita tot sensus*, as ma-  
 ny myndes as heades, then this diuersi-  
 tie wil prouoke them to battail, as we re-  
 ad in Homer, who byngeth in y Gods  
 fighting one with another: some of the  
 taking parte with the Trojanes, some  
 with y Grekes, for diuersitie in will cau-  
 seth warre. The heathē graūt that God  
 hath a generall authoritie and a perfite  
 power, but they saie that he hath many  
 Gods of lesse power, which ar called *mi-  
 nores dij*, to gouern the world vnder him.  
 But they lie, for they be no gods, because  
 they be ministers vnder him, nomore the  
 y officers vnder the king, as chauncelers,  
 maires, presidents, iudges, churmes, bailies  
 and

*Tot. Capita, tot  
 sensus. no 2  
 many mynde  
 no sense.*



## The Image of God.

and Constables, are kinges. God is not like a man, he worketh all thynges without handes, without any weariness or payne, nether doth tyme measure his workes, with whom it is, *Dixit & facta sunt*, he spake the word and it was done. Whesore he nether hath nede to rule vnder hym, nether can any such be Gods, wherof it must nedes folow, y the world is gouerned by one God. No citie is wel ordred but of one Mayre, no host of me but of one general captaine. Whesore the Grekes sayling vnto the famous citie of Troie, chose Agamenon to be king of kinges, and wylled all to be obedient vnto hym. If in one host there be so many chief captains, as there be thousands if euery haue his captain, whom he must only obey, no order, no aray can be kept for euery captaine will be with his men where hym lysteth, and euery one of the wyl refuse to endaunger hymselfe and his men, and wyl passe the ieopardie to hym that is next. Euen so except by one God the whole worlde be gouerned, all thynges wyl decay, and perishe. If it be true which is comenly sayd among me, *Omnis potestas impatiens est consortis*, that power

power receiueth no felowship, howe  
much moze is it true in that ineffable po-  
wer which apperteineth to God, whose  
highnes receiueth no felowship of any o-  
ther. What a king is to his realme, that  
God is in <sup>the</sup> world, one realme hath but  
one, so one world hath but one God. For  
this cause and other the scriptures vse to  
call him a king. No ship is well gouer-  
ned of many maisters, no flock of many  
sheperdes, no schole of many scholes  
maisters, no citie of many Mayres, no  
hoste of many captaines, no kyngdome  
of many kinges, all thinges stande and  
are pre serued by an vnitie. And Virgill  
recozdeth this thing saying:

*Principio celū, ac terras, cāposq; liquentes,  
Lucentemq; globum lune, titaniaque astra,  
Spiritus intus alit, totamq; infusa per artus  
Mēs agitāt molē, et magno se corpore miscet*  
First heauē & earth, & clap fields in dede  
with mone & stars, & spirit therein doth fede  
The mind spread through the vapors, eke  
moues the mole.

Mixing it self vnto the body whole.

The Poet Virgil beareth recozd that  
there is but one God, for one body hath  
but one mynd, and God is the mynd of

Donor nro //  
mote no felow  
ship.



341 The Image of God.

the world, wherfore as there is but one world, so there is but one God. And that no man shoulde misdeme this spirit and mynde of whiche he speaketh, not to be God, he expoundeth these wordes in another place, sayng:

*Deum namque ire per omnes,  
Terrasque tractusque maris, celumque pro-  
fundum.*

God goeth through al, sene or vnseene with eye.

Through carth, and sea, through heauen depe an hie.

Quide also in his booke called *Metamorphosis*, witnesseth that one God formed al thinges of a confused heape. I do not cal poetes to witnesse, that I thinke any credite to be geuen to their wordes, but to shewe that this thing is somanifest a truth, that they which were blynd did se it. But as I haue spoken of poetes, so wyl I speake of the Philosophers.

*Thales.*

Thales *Milesius*, one of y<sup>e</sup> seven famous wise men, held opinion that water is the stuffe & matter of which al thinges were made, and that God formed them thereof, graunting both one God to be maker of al thinges, & also telling wherof. For  
the

the scriptures call the confused heape, of which al things were made bi the name of water, as it is writtē. The spirit of god *Gene.* was bozn vpon y waters. Pitagoras al- *Pitha-* so defineth god to be a mynd, filling, & ru- *goras.* ling al the porcions of y world. And one body hath but one minde, wherfore the world hath but one God. For God is a mind, & the world is the body. He also said that the nūber of thze, was the begin- ning of al things, teaching the people of his time that god is a trinitie, in a riddle & obscure speach, because it wold not be bozn openly. If ther were many worlds as some thinke, it wer some probabilitie to say ther were many gods. *Parmeni-* *des.* Parmenides thinketh y there is but *vnū ens.* The noble & worthy philosopher Aristotle de *Aristotel* partig out of this life, praised vnto y same *ens,* saipng: *ens entium miserere mei.* And wel may god be called *ens,* who only is of himself, & al things haue their being of him. Plato also saith, y the gouernāce of *Plato.* this world is a Monarchie, & that God only both made & ruleth it. *Hermes.* Hermes tris- magist. teacheth thesame thing, & that he is vnsearchable. *Tullius.* Marcus Tullius the fa- mous orator agreeth with them, who *D.ii.* teacheth



## The Image of God.

teacheth that God is, *Mens soluta quedā & libera & segregata ab omni concrecione mortali, omnia sentiens, & omnia mouens*, that is to witte: God is a simple mynde, nether being made of matter & form, nether mingled with accidēts, knowing all thinges, and ordyng them.

The Sibilles also taught the same in old time, which were womē that did prophcie befoze the cōming of our sauour Christ, so called because they did disclose many of Gods secrets.

For the Aeolians cal the gods, *Sions*, not *Theous*, & counsel or secrets, not *Boulen*, but *Bullen*, and there were ten of thē, The most famous of them, which was called *Erichrea*, saith thus of God.

**Sibbelle  
Erichrea.**

*Εἷς θεὸς ὁς μόνος ἐστὶν ὑπερμεγέθης ἀγῆνητος.*

One God alone there is I wot,

Both infinite, and vnbegot.

Who is called also for the same skil, *ameztor*, and *apator*, motherles, and fatherles. She witnesseth also that this god made heauen, and garnished it with lightes, made earth and the waters, saying:

*Ἀλλὰ θεὸς μόνος εἰς πάντας ὑπερτάτος ὁς πεποίηκεν Οὐρανὸν καὶ ἥλιον τε καὶ ἀστέρας καὶ ὅσα ἐν τῇ θάλασσῃ.*

*Καρποφόρον γαῖαν τε καὶ ὕδατος οἶδατα ποταμῶν.*

There

Ther is alone one chief god which did make  
The heauen, the sun, the mone, and eke the  
staes,  
The steady earth, and sea fluds that shake,  
With all fruit bearing trees. &c.

And that he is only to be honored and  
none other thing.

αυτον του μονου οντα σεβασθαι κυριον κοσμου  
Ος μονος εις αιωνα και εις αιωνος ευχαι.

Him only worship ye,  
That ruleth the world alone,  
Which hath from the beginning be  
And euer shalbe one.

And the bringeth a reason why, for as  
muche as he is gouernour of the world,  
and only without beginning & ending.  
An other Sibille also crieth that this is  
the voice of God.

Εις μονος ειμι θεος και ουκ εστι θεος αλλος.

I am one God my self alone,  
And beside me God is there none.

Appollo also, whom the folyshe people  
for his wisdom supposed to be god, wor-  
shipping him as God after his death,  
when he was demaunded what God  
was, made this answer.

Appollo.



The Image of God.

Αὐτοφύης ἀδίδακτος ἀμήτωρ ἀσυφέλκτος  
 ὄνομα μηδὲ λογῶ χωρῶμενον ἐν τῷ πυρὶ ναίων  
 Τὸτὶ θεός, μικρὰ δὲ θεοῦ μερίς ἀγγελοὶ ἡμεῖς.  
*He that is of himself and of none other*  
*Whom naught can hurt, who neuer had a*  
*mother,*  
*Whose name can by no meanes be ful*  
*exprest,*  
*Who in the fyre doth lyue and take his*  
*reste.*

*Lo this is God: as for thangel's and we,*  
*Of this great God a right smal porcion be.*

Be not discontent (gentle reader) that  
 I myngle the sayings of Philosophers  
 and Poetes, with the veritie of the scrip-  
 tures. For Paul citeth Poetes to fortify  
 Gods prouidēce, saying: In him we liue  
 moue, and haue our being, as certein of  
 your owne Poetes saye, for we are also  
 his generatiō, the Prophetes also make  
 relation of Giantes, and of the valley of  
 Titans. Esay telleth of the mermaidens  
 and of the daughters of sparowes, and  
 Ieremy saith of Babilō, that the dought-  
 ters of Marmaydes shal dwel in it. The  
 wyseman also speaketh of the. Ezechiel  
 mencioneth the destruction of Sog and  
 Magod, which all be spoken of much in  
 Poetes,

Appollox  
 μῦθος.

Actes. 17

Poetes. The scriptures also vse to teach vs truth by fables, as y<sup>e</sup> parable of trees in the booke of Judges wytnesseth, and many other. But to turne to our matter there is but one God, forasmuch as all men confesse hym to be a father, both because he is the fountaine of all thinges, and also geueth al necessaries to men as a father. But it is against nature for any man to haue many fathers, wherfore it is against nature to worship many gods. He is a Lord also and a Maister, for to hym belongeth to auenge and punish. But no man can serue two Maisters.

God is a father.

yt is against nature to worship many gods.

Wherfore if God be to be honored, he is one god not many. If ther be many, ther can be no God which only is to be honored. But how can the father, the son, & the holy ghost being thre, be one God?

Luke. 16

Question

Truly because thei are one mind, one spirit, one substance, & can not be seperate.

How far  
ther, Christ  
and the ho  
ly spirit, be  
one God.

The father is as it were a plētifull spring or fountain, the sonne is a riuer gushing out of it. The father is the sunne, Christ is the beame issuing out of it. The beame can not be seperat from the sunne, nor the riuer from the spring. Christ also is the hād of God, and the holy comforter

viii.

is his



*The Image of God.*

note.

is his finger, the hand and finger are not seperat from the body. I wil declare this with a famillier example. If a father haue a sonne, whom he loueth so muche that he maketh him ruler of his house, yet y<sup>e</sup> house is said to be gouerned by one mai-ster and ruler, not many. So the worlde is the house of one God, & the father and the sonne, because they disagre nether in nature, ne in will are one God. The kinges image is called the king, & Christes image Christ, and yet they be not two kinges, nor two Christes: so the father & Christ are one God, for Christ is the fathers image, no dead image, for he is life and resurrection, nor counterfait, for he is truth, nor dumme, for he is the word.

In object.

Chāswer.

But the Arrians reply that as I say, Dauid, and Salomon ar of one substaunce, and yet they be thre men, not one man, y<sup>e</sup> so albeit the father, the sonne, and the ho-ly ghost be one in substaunce, yet they are not one God. I aunswer, that I say, Dauid, and Salomon, are called thre mē not one man, because euery one of them, although they be of one substaunce, hath a diuersitie in time, in knowledge, in big-nes, in place. For there can be no vnitie, where

where there is diuersitie. But the father,  
the son, and the holy ghost, are one god,  
forasmuch as there is no diuersitie among  
them. They are all three immortal, of like  
knowledge & maiestie, & not contained in  
place, but fillers of all places. Many also  
are called by the name of mā, as the lord  
is my helper, I care not what man may  
do vnto me, & it is better to trust in God  
then in man. But in men there is vnitie  
of certain thinges only, as of nature, or  
loue or faith. General vnitie belongeth  
only to the father, the sonne, & the holy  
ghost: wherfore they be one God. Fur-  
ther that the father and Christ are one  
God, the prophet Esay teacheth, saying:  
the lord hath said moreover, the occupi-  
ers of Egypt, the marchautes of the Mo-  
rians & Sabees shall come vnto thee to  
tribute, they shall be thine, they shall follow  
thee, & go with cheines vpon their fete.  
They shall fall down before thee, & make  
supplicatiō vnto thee, for god is in thee,  
& there is no other God beside thee. God  
the father speaketh these words to Christ  
who is one God with the father, for y<sup>e</sup> fa-  
ther is in him, & saith that there is no god  
beside him. If thou deny them to be one  
God

note.

Psalm. 117.

Esay. 45.



The Image of God.

Jhon. 14

God, thou deniest the diuinitie of the father, who saith to Christ, God is in thee, & ther is no God beside thee, because he is in his son, for it is written: The father that dwelleth in me, is he that doeth the workes, & I am in the father, & the father in me, ther is no God beside him, because thei both are one God. God is in god, & yet ther be not two Gods, & the Lord is in y<sup>e</sup> Lord, & yet thei be not two Lords, for we are forbidden to serue two Lords.

Luke. 16

. *Nemo potest duobus dominis seruire.* But both the father and Christ are to be honored and serued. For of Christ it is writtē

Math. 2

that the thre wyse men knyled down, and worshipped hym and opened their treasures and offered vnto him gistes, gold, frankensence and myrrē.

Note

By gold confessing hym to be a kyng, by frankensence to be God, and by myrrē, to be man, nether are they blamed therfore. A woman

Math. 15

Roma. 1

Galat. 1

of Cana worshipped hym, and obtēneth her rebuesse. And Paul in the beginning of al his letters professeth himself to be y<sup>e</sup> seauaunt of Iesu Christ, wherfore he is

Math. 4

to be honored, & the he is one God with the father, for it is writtē: Thou shalt wor

Jhon. 13

ship the Lordethy God, and hym only shalt

shalt thou serue. Thou cal me, saith Christ  
 Lord and maister, and ye say well for so **Math. 23**  
 ain I. And he warneth vs that we call  
 not one another maister, for one is our  
 maister. The Apostle also witnesseth y  
 ther is but one diuinitie, one power and  
 maiestie of Christ & the father, saying: al-  
 though ther be y are called Gods, whe-  
 ther in heauē or in earth (as ther be gods  
 many, & Lordes many) yet vnto vs is  
 ther but *vnus deus*, one God, which is y  
 father, of whom are all thinges, & we in  
 him, and *vnus dominus*, one Lorde Iesus **1. Cor. 8**  
 Christ, by whom are al thinges, & we  
 by him. For as in that he saith, that ther  
 is but one Lord Iesus Christ, the father  
 is not denied to be Lord, so these wordes  
 vnto vs ther is but one God, which is y  
 father, denie not Christ to be God. He  
 numbzeth not him emong those whiche  
 are Gods by nuncupation, but ioyneth  
 & coupleth him with the father, frō whō  
 he is vnseperable. The Prophet Baruch **Baruch. 3**  
 saith of him: he is our God, and ther e is  
 none other able to be cōpared vnto him.  
 Wherfore ether we must graunt him to  
 be one God with the father, or els make  
 the father vnderlyng to hys soune, for  
 none

*Nuncupation*



*The Image of God.*

none is to be compared to him. That the Prophet speaketh these words of Christ the same text folowing sheweth: it is he that hath found out all wisdom, and hath geuen her vnto Jacob his seruant, and to Israell his beloued. Afterward did he shewe himselfe vpon earth, and dwelt among men. This text declareth also that Christ gouerned the congregatiō of the Israelits, in that it sayth, he found out all wisdom, and gaue her vnto Jacob and Israell. Read that Chapter, & thou shalt find y<sup>e</sup> he prepared y<sup>e</sup> earth at the beginning, & filled it with all maner of foules, and beastes, and that he gouerneth the same, and that he wotteth al things, that he is great and hath no end, high, & unmeasurable, which things, all proue him one God with the father, as he testifieth of himselfe, saying to his father: *Hec est vita eterna. &c.* This is life euerlasting, that they might know thonly tru God, and whome thou hast sent Iesus Christ, that is, that they might knowe the, and Iesus Christ to be thonly true God. Neither doth (only) here deny the holy ghost to be one God with them, forasmuch as he is of the same effe<sup>c</sup>t that they be,

Ihon. 17

he, for he proceedeth of them both, no more then  $\gamma$  father is excluded by the same word, and the sonne, where it is written: The thinges of God, knoweth none but the spirit of God. The father and Christ 1. Cor. 3 are not excluded from that knowledge, which is said here to appertene only to the holy ghost. So whē soeuer they two are said to be the only true God, the almightie cōforter is not denied to be god also with them. We read in the reuelation of S. Iohn, of a name which none knewe but he only, who had it written, that is Christ,  $\gamma$  yet both  $\gamma$  father knewe it, who knoweth al sciēce,  $\gamma$  the almightie cōforter also, for he searcheth al thinges, yea the botome of Gods secretes.

Wherfore whē Moyses crieth: Harken Apoca. 19 Israell, the Lorde thy God is one God, when all the Prophets preach that there Eccle. 42 be no more Goddes but one, the diuine 1. Cor. 2 nature and estēce is not denied to Christ and to the almightie comforter, no more then dominion and Lordshippe is denied to the father, because Paule saith, to vs is but one Lord Iesus Christ. So God is said onli to haue immortalitie, and yet 1. Timo. 6 nether Christ is immortal, who saith vn-  
to



**John. 8**

**Hebze. 9**

**Luke. 7**

**2. Tim. 1**

**1. Tim. 7**

**Luke. 18**

to the rebellious Iewes: Verely verely  
I say vnto you, if a man kepe my word,  
he shall neuer se death. For if the keeping  
of Chrystes worde lead vs to immortali-  
tie, howe much more is he himselfe im-  
mortal, without beginning or end: Nei-  
ther y<sup>e</sup> holy comforter, for of him Paule  
writeth: If the bloud of oxen, and of go-  
ates, and the ashes of an heyfer, when it  
was spyncled, purified the vncleane, as  
touching the purifieng of y<sup>e</sup> flethe: how  
much more shal y<sup>e</sup> bloud of Christ, which  
thzough the eternal spirit offered himself  
withoute spotte vnto God, pource pour  
consciencs from dead workes, to serue  
the liuing God. So God is said only to  
forgiue sinne, only to be wise, only to be  
mightie, only to be good, which textes  
and sayinges, are spokē of the gloriousse  
Trinitie. If they were spoken of the fa-  
ther only, as the Arrians teach, then the  
euangelist wold haue said, who can for-  
giue sinnes, but the father only, & none  
is God sake the father only: Paule also  
sayth, not vnto the father wyse only, but  
vnto God, king everlasting, immortal,  
inuisible, and wyse onip, that is to the  
blessed Trinitie be honoure and prayse  
for

for euer and euer. For if we take him o-  
therwise, we make him a lye, who graū-  
teth power, immortallitie, and wisdom,  
in diuerse and sundry places, both to  
Christ our sauiour, and to the spirite the  
comforter. And these thinges do on-  
ly apperteyne and belong to them thre,  
neither are they attribute to any other.

Wherupon it muste nedes folowe, that  
they be one God. Nothing proueth this  
more plainly then the hebreue text, wher-  
soeuer the scripture cypeth vnto vs, that  
ther is but one god. Moses saith vnto y  
Israelites, *Iehoua Elohenou, Iehoua Ecadh,*  
that is, the Lord our God, is one God or  
one Lord. This text can not be spoken of  
the father onlye, for the hebreue word for  
God is *Elohim*, of the plurell nūber, not  
of the singuler, to teach vs that there be  
thre vnconfounded, which neuerthelesse  
are declared to be one God, and of one  
essence, maiestie and power, for so much  
as they are, *Iehoua Ecadh*. For *Iehoua*, is  
the peculier, special, honozable, and most  
blessed name of God, for which the Je-  
wes dyd vse to reade *Adonai*, not that it  
could not be expessed in their language  
but for a more reuerence to Gods name.

Moses

Deut. 6



## The Image of God.

**Dent. 4**

Moses also saith in another place, vnto the it was shewed, that y<sup>e</sup> mightst know that the Lord is God, & that ther is none but he, wheras for god, the english he vseth *Elohim*, so for the Lord, he vseth *Iehoua*. Esay the Prophet doth likewise, speaking of one God, and reiecting al other.

**Esay. 44  
and. 45**

Wherfore the Trinitie is one euerlasting & the only immutable, inuisible, and almighty God. I will proue this to be true in these foure wordes, power, name

**Gene. 17**

light, vertue, for the father is almighty as it is written: I am the Lord almighty.

**Isay. 11  
and. 17**

And the sonne also is almighty, for the wpsman calleth him y<sup>e</sup> almighty hand, and the almighty word of God. The holy comforter also is almighty forasmuch

**They haue  
one name.**

as he is the finger of God, wherfore they are one God. They haue also one name,

**Math. 28**

for the Apostles are commaunde to christen al nations in the name of the father of the sonne, and of the holy ghost. Note here that the scripture sayeth in y<sup>e</sup> name

*Note.*

not in the names, and to teache vs that there is one diuinitie, one maiestie, and one name of the thre persones, the scripture telleth that Christ, & the holy ghost, come not in diuers and sondy names, but

**Ihon. 5**

but in one name Christ saith: I come in  
 my fathers name and ye receiue me not.  
 This name of y<sup>e</sup> father, is Christes name  
 also, for the Lord sayth in the booke of de-  
 parture to him. *Ego anticedo in nomine*  
*meo, & vocabo te nomine meo domini in cō*  
*spectu tuo.* That is, I wyl go before thee  
 in my name, and I wyl call thee by my  
 name Lord in thi presence. Thou learnest  
 here that Christ, and his father haue one  
 name, learne also that the almighty, and  
 alknowing comforter hath the selfsame  
 name, in that he cometh in the name of  
 Christ, as it is writtē: that comforter the  
 holy ghost whom the father wyl send in  
 my name. He is sent in Christes name,  
 wherfore he hath one name with hym &  
 the father. This is the name of y<sup>e</sup> blessed  
 trinitie, of which it is written: ther is no  
 other name vnder heauen in whiche we  
 must be saued, wherfore they haue but  
 one diuinite. I wil proue y<sup>e</sup> same of those  
 thinges which the scripture saith of god.  
 God is light sayth Iohn, & in hym is no  
 darkenes. Christ also is light, for of Iho  
 the baptist it is writtē: he was not y<sup>e</sup> light,  
 but to bear witnes of y<sup>e</sup> light which ligh-  
 teth al men coming into the world.

Ihon. 14

Actes. 4

1. Ihon. 7  
 Ihon. 1

Ex.

God



## The Image of God.

God is light. 1 Iohn. 1.

Christ is the true lyght. Iohn. 1.

Ergo Christ is the true God.

note.  
Psal. 4

Ephesi. 1

Hebre. 1

God is ver-  
tue.

1. Cor. 1

Matt. 26

Of the almightie comforter also it is  
written: *Signatum est super nos lumen*, the  
lyght of thy countenaunce, O Lorde, is  
sealed vpon vs, but who is the light sea-  
led? who is the seale? that is y<sup>e</sup> holy ghost,  
of whom Paul writeth: ye are sealed w<sup>th</sup>  
the holy spirit of promes, whiche is the  
earnest of our inheritaunce. Note also y<sup>e</sup>  
he is not another light but the same light  
that the father is, for he is the light of his  
countenaunce, wherfore he is the same  
God, and one God with the father and  
the sonne. But some felowe wil aske me  
where I find the father to be lyght: tru-  
ly in Paul, who calleth Christ the bright-  
nes of euerlasting lyght, where by euer-  
lasting lyght the father is ment. Christ  
also is vertue, for Paul calleth hym, *Dei*  
*virtutem atque sapienciam*, the vertue &  
wisdom of God.

We read also that the father is ver-  
tue, where it is written: *Videbitis filium*  
*hominis ad dexteram virtutis*, ye shall see  
Christ, ye shall see the sonne of man on the  
right hand of the vertue or power. And  
that

that the holy ghost is vertue Christ witnesseth saying: *Accipietis virtutem aduenientem in vos, spiritus sancti*, you shall receive vertue or power of the holy ghost. Luke also speaketh this of the holy ghost, *Virtus exibat de eo*, vertue gushed out of him; wherfore they be one God. The son is life who saith: I am the way, truth, & life. So the father also is life, as Ihus witnesseth, saying: that which was from the beginning, which we haue heard, which we haue sene with our eies, which we haue looked vpon, and our handes haue handled of the word of lyfe, for the lyfe appeared, and we haue sene & beare witness, and shew vnto you that eternal life, which was with the father. Here he named our sauour Christ the word of life, and eternal life. But what meaneth he by calling him the word of life, then that he is the word of the father: wherfore the father also is lyfe. And if so be the Apostle call Christ lyfe, why is not the alknowing comforter lyfe, who is the spirite of lyfe, as it is wrytten: The spirite of lyfe was in the wheles. Note here reader that Christ is not another lyfe, but the same life that the father is, in as much

Actes. 1

Luke. 6

God is life

Ihon. 14

1. Ihon. 1

Ezech. 1

E. ii,

as he



## The Image of God.

God is a  
floud or  
streame.

Esay. 66

Ihon. 7

as he is that eternal lyfe, whiche was  
with the father. For if he be one life with  
the father, the must he nedes be one god  
with him. The father also is a flud, as he  
recoꝝdeth of himself: I will flowe vpon  
you like a water flud of peace, and like  
a flowpng streame. And Christ calleth h  
almigtie comforter a fludde, sayng, out  
of his belly shal flowe riuers of water of  
life. This spake he of the spirit. Wherfor  
the holy ghost is a flud or streame, and  
that a mighty and great flud, waspng  
and clensing the heauenly citie of Hieru-  
salem from al filth and vncleannes as Da-  
uid wineffeth, there is a flud, which with  
his riuers reioysseth the citie of God, the  
holy dwelling of the hyghest, no other  
stream can wash, purifie & clense vs, but  
this. God graunt that this flud may o-  
uerflow the bankes of Englande, God  
send it into the court, & into the kinges  
chamber, into his heart, & into his coun-  
sels chamber, and into the middest of the  
parliamēt hōuse, to wash & banish away  
all couetousnes, in spiritual thinges, as  
ferming of benefices, pluralities of pre-  
bendes & personages, absence frō cures,  
from colledges, improperations, first  
fruites.

frutes. &c. and parcialitie, and the greedy  
 wolfe of ambition, pride, vnnmercifulnes  
 and oppression out of the hearts of nobi-  
 litye. God send it into the hearts of Bp-  
 shops that they may once againe yet be  
 preaching prelates, and al priestes, that  
 they may power forth clean & pure doc-  
 trine as diligently as they haue powred  
 holy water many a day. The holy spirite  
 is the true holy water, the true flud was-  
 shing away our sinnes, not the vnprofita-  
 ble ceremonies of the syze of Rome.  
 Wherfor our sauour Christ must nedes  
 be a flud also, for out of him gusheth these  
 streames of eternal life. They haue also  
 one operation, & they do worke al things  
 vnseperably, as I haue proued in 5 chap.  
 before, wher I declared mans soull to be  
 the image of God, wherfore they haue  
 one diuinitie. Moreover it is writtē: grace  
 with you and peace fro God the father,  
 and our Lord Iesus Christ. Behold thou  
 seest here that one grace cometh from  
 the father and the soune, & one peace ly-  
 kewise, the same also come from the holy  
 ghost, for of peace it is writtē: the fruit of  
 the spirit is loue, ioy, peace, long suffring  
 & Zachary calleth him 5 spirit of grace.

They haue  
 one grace.

Galat. 1

Galat. 5

X.iii.

God



## The Image of God.

Actes. 2

One cha-  
ritie.

Jhon. 14

Jhon. 3

Gala. 2

1. Cor. 12

Hebre. 9

Ecclay. 11

One counsell

God hath promised to poure upon this  
Ierusalem the spirit of grace and mercy, &  
Peter saith to those that were pricked in  
their hearts through his preaching, *Ac-  
cipietis gratiam spiritus sancti*, you shall re-  
ceiue the grace of the holy ghost. They  
haue also one charitie & one loue, for of y<sup>e</sup>  
father & the son it is written: who loueth  
me, shal be loued of my father, & I wil lo-  
ue him: & of the holy cōforter, y<sup>e</sup> fruit of y<sup>e</sup>  
spirit is loue. Through this loue of al the  
thre persons Christ suffred death y<sup>e</sup> we  
might liue, for of the father it is written:  
God so loued y<sup>e</sup> world, y<sup>e</sup> he gaue his on-  
ly begotten son, & of Christ, I liue by the  
faith of the sonne of God which loued  
me, & gaue himself for me. The spirit also  
gaue him, for Paul saith of Christ, which  
through the eternall spirit offred himself  
without spot vnto God. They haue also  
one counsell, for Esay calleth y<sup>e</sup> holy gost,  
the spirit of counsell & strength, & Christ is  
called, *Angelus magni consilij*, an angel of  
great counsell, because he is the wisdom of  
God, they are of one wil, they cōmaund  
& forbid one thing, their calling is not di-  
uers, but one. And as the father is called  
Lord, so is the holy cōforter, so is Christ.

we

We reade that the spirit of the Lorde came upon Sampson, whom he calleth also his strength, saying: if my hear were cut of, my strength would go from me. Judic. 14

But after that his seven lockes were cut awai, the scripture saith, that the Lorde departed from him, calling the spirit which gouerned him, Lorde. If thei haue one nature, one kingdom, one power, one counsel, one operation, one name, one vertue, one life, one peace, one grace, one cōmaūdement, one vocation, one will, and saying they be one light, one charitie, one streame, and one Lorde, how can they be diuers Gods. There is a generall vnitie of al things in them, wherfore thei must nedes be one God also. Judic. 16

I trust now it be sufficiently fortified, and established, that ther is but one god of heauen & earth, who gouerneth & ordereth al thinges. Natural reason proclaimeth this, as it were out of some highe place, vnto al creatures. His almighty & everlasting power proueth y same. The Poets confesse and graunt him to be alone, the Philosophers cōdiscend to the, the Sibilles magnifie and acknowledge him, y false gods of y Pagans theselues



## The Image of God.

conferre him the Prophetes of the true  
God euermore taught this, the Euāge-  
listes and Apostles fortifie the same, na-  
ture preacheth one God, which acknow-  
ledgeth one world, faith telleth vs the sa-  
me, for there is but one sayth of both te-  
staments, as the Apostle witnesseth, and  
baptisme also, for there is but one bath of  
holy baptisme, whiche is ministred in y<sup>e</sup>  
name of the trinitie. The glorious death  
of many thousandes of martires, both of  
men, childen, women, & virgins, which  
by no maner of tormentes could be pluc-  
ked away from this faith, haue sealed it,  
and the constant and stedfast consent, a-  
greement, and conspiracy of all tymes  
and nacions with one minde and accord  
hath enacted this, so that the gates of hel  
shal not preuaile against it.

## The xxix. Chapter.

¶ All the partes of the definition made of  
God are proued to agre vnto Christ.



S I haue spoken of al iii.  
persones of the blessed tri-  
nitie together, so now for  
a more euident profe of  
my last content, I will  
fortifie out of the floore  
house

house of y<sup>e</sup> scriptures, y<sup>e</sup> al the parts of my  
 definitiō made of y<sup>e</sup> only king of kinges,  
 immortal, & almighty God, do belong &  
 appertein also both unto Christ, & to the  
 alknowing & most blessed cōforter. The  
 first persel of my definitiō was: God is a  
 spiritual substance. That Christ is a sub-  
 stance, no mā wil deny, for he is no acci-  
 dent. Read my. xliiii. chap. & there y<sup>e</sup> shalt  
 find this thing p<sup>r</sup>oued. But how cā you  
 p<sup>r</sup>oue y<sup>e</sup> he is a spiritual substance? The  
 prophet Ieremy saith: *Spiritus ante faciē*  
*nostram Christus dominus*, that is y<sup>e</sup> spirit  
 before vs, Christ y<sup>e</sup> lord. Note y<sup>e</sup> he calleth  
 him both a spirit & lord. If ther be no spi-  
 rit he can not be God, for god is a spirit:  
 and inasmuch as he is a spirit & a substāce  
 he is a spiritual substance, not touching  
 his humanitie, but touching y<sup>e</sup> nature, in  
 which he is lord, as the prophet declareth  
 very wel, saying: y<sup>e</sup> spirit before vs Christ  
 the lord, meaning that he is lord in that  
 he is a spirit, for y<sup>e</sup> lord is a spirit. Pure  
 nature foloweth in the definitiō. By the  
 word pure, is ment, that God is one, & a  
 singuler substance, not many, not com-  
 post. Either Christ is suche a substance,  
 or els he is a creature. If he be a creatur,  
 then

Christ is a  
substance

Chreno. 4

Christ is a  
spirit.

2. Cor. 3

A single na-  
ture, & not  
mixte.



## The Image of God.

thē is he subdued to vanitie, not willingly, for the Apostle witnesseth. *Quippe vanitati creatura subiacet non volens.*

Roma. 10

*Philosophummo.*

{ Every creature is subdued to vanitie,  
Christ is not subdued to vanitie,  
Ergo Christ is no creature.

Thon. 14

That Christ is not subdued to vanitie, I proue thus.

The ruler of this world came and founde nothing in him.

Ergo he is not subdued to vanitie.

But some Hereticks wil say, y he was subdued unto vanitie, in y he toke our nature vpon him to restore vs, when we wer forlorne: for the preacher crieth of all things vnder heauen: al is but vanitie, al is but plain vanitie. Albeit this were truly spoken, yet can not S. Pauls saying be verified of Christ, who saith: euery creature is subdued unto vanitie, not willingly.

Christ toke our nature willingly, restore vs willingly by his precious death & passion, as he himself doth testifie: no man doth take my life from me, but I put it away my self, wherfore he is no creature. Ergo he is a pure, simple, & single nature, without al mixture or composition. Immutabile: Paul telleth vs that he is immutabile,

Ecclesi. 1

*forlorne*  
All things be vanitie vnder the sonne as the preacher saith.

*Immutabile.*

mutable, for in his letter to his countrey  
men, he witnesseth that the father spea- **Hebr. 7**  
keth these wordes of the. ci. Psalm. vnto **Psalm. 110**  
Christ: Thou Lord in the beginning hast  
laid the foundation of the earth, and the  
heauens are the workes of thy handes,  
they shall perishe, but thou shalt endure.  
They shal wax old as doth a garment, &  
as a vesture shalt thou chaunge them, &  
they shalbe chaunged, but thou art the  
same, that is, vntouchable, & thy years  
shal not faile, To y father witnesseth that  
Christ is immutable. We read also, **Hebr. 13**  
*Jesus Christus heri & hodie idem est, etiam in se-*  
*cula.* Jesus Christ yester day and to day,  
and the same continueth for euer. This  
propertie belonging to no creature, pro-  
ueth him **God.** For,

God only is immutable,  
Jesus Christ is immutable.  
Ergo Iesus Christ is God.

Imuisible: This is another propertie,  
whiche the scriptures geue vnto God.  
Christ is a spirit touching one nature:  
then if al spirites, if our soules be vnuis-  
sible, how muche moze is Christ vnuis-  
sible, the maker of spirites and soules?  
Paul calleth hym touchynge this na-  
ture,

note.

Sillogism.

fictione



## The Image of God.

He filleth  
heauen and  
earth.  
Sapi. 8

Math. 18

Christ is in euery  
place to meynge  
his god self.

Sapien. 8  
1. Cor. 1

Jhon. 14  
Jhon. 15

Note.

ture, *vertutem dei*, the vertue or power of God. Wherefore he is vniuisible, vnsearchable: Paule in the same place calleth him the wisdom of God, & the wisdom of God is vnsearchable. There foloweth in the definition: Filling heauen & earth. This also belongeth vnto Christ, for of him it is written: Wisdom reacheth from one end to another mightely, and ordereth all things louingly. Herken also what he saith vnto his disciples. Where soeuer two or thre be gathered together in my name, ther am I in the midst of them. This proueth him to be the true God, for no creature can be euery where. Full of vnderstanding: he is the wisdom of God. Full of truth: I am the waye, truth, and lyfe. Full of righteousnesse, *Pater non iudicat quemquam, sed omne iudicium dedit filio*. The father iudgeth no man, but hath geuen al iudgement vnto Christ, who in the last day, shall appeare both vnto good men & euil, in that form in which he suffred, not in his diuine nature. The father is said to iudge no man, because neither he nor his son, in his diuinitie shall be sene in iudgemēt, for their diuinitie is all one. Then Christ is full of righteous.

righteousnesse, for as much as he shall iudge  
 y<sup>e</sup> world in his humanitie, vnto whom  
 the father saith: God thy seate shall  
 be for ever and ever. The scepter of thy  
 kingdome is a right scepter. Thou hast  
 loved righteousnesse, and hated wicked-  
 nes. Full of mercie. The wisdom from  
 above is full of mercie. When he was e-  
 quall with God, he made himselfe of no  
 reputation, and toke vpon him the shap  
 of a seruant for our sakes, which were  
 his enemies. Full of wisdom: in Christ  
 are hid all treasures of wisdom & know-  
 ledge. Full of all maner of goodnesse:  
 for in him dwelleth all the fulnesse of the  
 Godhead bodely, and of his fulnes haue  
 all we receiued grace for grace. James  
 also witnesseth: that the wisdom from  
 above is pure, peaceable, gentle, easie to  
 be intreated, full of mercy, & good frutes.  
 The next propertie of God is to be eter-  
 nall. This belongeth to Christ, for he is  
 the beginning of all thinges, he is the  
 progresse or middle course, and he is the  
 end and p<sup>r</sup>teke. The beginning and end-  
 ing, for he saith: I am Alpha & Omega,  
 y<sup>e</sup> beginning & the ending. And he is the  
 middle course, in that he saith, I am the  
 waye.

Psal. 44  
 Hebr. 1

Jacob. 3  
 Philip. 2

Colloft. 2

Colloft. 1

Thon. 1  
 Jacob. 3

Christ is the  
 beginning, middle  
 ending.  
 Thon. 14



## The Image of God.

**Jhon. 8**

way. He promisetb lyfe without end to  
such as kepe his worde, saying: Verely  
verely I say vnto you, if a man kepe my  
worde, he shall neuer se death. Therfore  
he himselfe must nedes be immortall.

*Nothing is without end and begynnyng  
saue God onely.*

*note.*

*Chrſt is without beginning and end. Er-  
go Chrſt is God.*

**Coloss. 1**

There foloweth in the definitiō of God,  
maker of all thinges: that Chrſt made  
all thinges Paule recoꝝdeth, saying: for  
by him were all thinges created, things  
that are in heauen, and thinges that are  
in earth, things viſible, and things inui-  
ſible, whether thei be maieſtie or lordſhip  
either rule or power.

*He that made all thinges is God. hebr. 3.*

*note.*

*Ieſus Chrſt made all thinges. Coloſſ. 1.*

*Ergo Chrſt is G O D.*

**Jhon. 3**

Then it foloweth in ſame diſcription:  
Subiecte to nothing, and gouerning all  
thinges. He is ſubiect to nothing, for we  
read of him, he that cometh from heauen

**Jhon. 5**

is aboue al. He gouerneth al thinges, for  
he ſaith: whatſoeuer ſ father doth; that  
doth the ſon alſo, and my father worketh  
hitherto, and I worke. Whatſoeuer we

alke

aske the father in his name, he will do it,  
and without him we can do nothing.

This declareth him to be god by nature,  
not by nuncupatio only, as they of whom  
it is written: *Ego dixi dii estis*. I haue

said you are Gods. It foloweth: Know-  
ing all things: Nothing hath this know-  
ledge but God, as I haue proued before.  
But we read y<sup>e</sup> Christ knew the inward  
thoughts and intents of men. Jesus did  
not put himselfe in their hands, because  
he knew all men, and needed not that any  
shuld testifie of them, for he knewe what  
was in man. He knewe the houre of his  
death, he knew that all his disciples shuld  
be offended in him that tyme, he knewe  
that Peter wold fall and ryse agayne, he  
knew what would become of Judas, he  
opened the myndes of his disciples, that  
they might understād the scriptures, and  
the Disciples confesse him to knowe all  
thinges, saying: Nowe we knowe that  
thou knowest all things, and needest not  
to aske any question.

The next thing apperteyning onely to  
God, is forgeuing of sin: for I haue pro-  
ued before, that no creature can do this:  
but we read that Christ forgeueth sinne,

and

Wont god,  
we can not  
stand in good  
conscience.

Psal. 89

Ihon. 2

Math. 26

Luke. 14

Ihon. 16

if no man  
can forgeue  
sinne, then it  
is in vain  
to saye  
that he  
forgeueth

Marke. 2



## The Image of God.

**Luke. 7**

**Apoca. 22**

**Math. 2. 15**

**and. 28**

*No man is  
id to be gener  
to my founte  
oz trent me  
but to god on his*

**Roma. 1**

**Philip. 1**

**Math. 4**

**Esay. 11**

**Actes. 7**

**Actes. 9**

**1. Thess. 3**

**2. Thess. 2**

and is reuiled of the Phariseis therfore,  
who also forgeueth many sinnes to Ma-  
ry Magdalene, because she loued much.  
To be honored: Ihon would haue wor-  
shipped an aungel, but the aungel forbid-  
deth him, the wyse men, the Cananite,  
Mary Magdalene, Ioauna, Mary of  
James and other worshipped Christ, &  
were not blamed therfore. And Paul in  
his epistles cōfesseth himself the seruañt  
not of any aungel oz archaungel, but of  
Jesus Christ. Wherfore he is one God  
with the father, for one God only is to  
be worshipped. There foloweth in the  
definition of God, to be called vpo, and  
that he pōd:eth our desires. That Christ  
is to be praied vnto for al maner of thigs  
the Prophet Esay teacheth vs, saying:  
The rote of Jesse shal be set vp for a toke  
the heathen shal pray vnto him. Saint  
Steuē crieth vnto him: Lord Iesu recei-  
ue my spirit. Paul asketh him, lord, lord  
what shal I do: and he is taught. Paul  
also praierh vnto him, & the father toge-  
ther, saying: God himself our father, &  
our Lord Iesus Christ, gupd our iournei  
vnto pou. And again: our lord Iesu christ  
himself, and God our father which hath  
loued

loued vs, and hath geuen vs euerlasting  
 consolation, & good hope through grace,  
 comfort your hertes and stablish you in  
 all doctrine and good doing. The Apostle  
 sheweth that he is one God with the fa-  
 ther, and of equal power, in that he offe-  
 reth one praier to them both, and in that  
 he putteth otherwhyles y<sup>e</sup> father formost,  
 and otherwhyles our sauour Christ. Ju-  
 stifying and sauing vs: who iustificieth &  
 sauieth vs, but he who is our sauour, our  
 ransom, our spokesma<sup>n</sup>, our mercy stoll,  
 the end of the law to al beleuers, of who<sup>m</sup>  
 Iere. saith: This is the name that they  
 shal cal him, the Lord our iustifier. Almi-  
 ghty foloweth and endeth the definitio<sup>n</sup>.  
 If it be true which Paul saith: I can doe  
 al thinges through the helpe of Christe  
 which strenghteneth me, how much more  
 is Christ almighty himselfe, of whome  
 Iohn writeth, *Dicit dominus omnipotens*,  
 the Lord almighty saith. And the wisema<sup>n</sup>  
 calleth him the almighty hand, the almi-  
 ghty arme, the almighty word of God.  
 Seing therfore the scriptures do continu-  
 ally preach one God, and the same doe  
 graunt al thinges belonging to the ma-  
 iestie of the Godhead vnto Iesus Christ

1. Ihon. 1  
 Roma. 10

Ierem. 33

Philp. 4

Apoca. 1

Sap. 11. 18

P. i.

ether



## The Image of God.

either we must denie the father to be the almighty & only inuisible god, or els we must confesse his sonne by veritie & vnitie of nature to be one God with hym.

### The. xxx. Chapter.

**A**ll the partes of the same definition are proued to agree to the almighty comforter and spirit.

**T**he alknowyng comforter also is one God with them both, for as much as it cannot be denied, but by all and euery one of the same thinges doe apperteyne vnto him. For a plaine and euident profe of this, I will course ouer the definition, or rather descriptiō of God once again prouing the same to be the definition of the holy comforter. God is a spiritual substance: so is the holy comforter. That he is a spirit no man wyl deny: that he is a substance, not a godly motion or cōcitation, not an accidēt, I haue proued in my. xxiii. Chap. He is also a pure nature, vnmixed, vncomposst, vncreated, for he is no creature: whiche all and euery one are bonde and seruauntes vnto, their maker, not fre, nor at their libertie, as

He, as it is written: *Vniuersa seruiunt tibi*, Psal. 118  
 al thinges serue the. The holy spirit spe-  
 keth this by Dauid. He saith not *serui-*  
*mus*, we serue the, but *seruiunt*, thei serue.

Paul also saith: *Creatura liberabitur a ser-*  
*nitute corruptionis*. The creature shalbe Roma. 8  
 deliuered from the bondage of corruptiō.

But of the holy ghost it is written: *ubi*  
*spiritus domini, ibi libertas*, where is the 2. Cor. 3  
 spirit of the Lord, there is fredome. We

read also of him, that he deuideth to eue- 1. Cor. 12  
 ry man seueral gistes as he wil. 1 Cor. 12

*All creatares do serue. Psalm. 118.*

*The holy ghost is at libertie, 2 Cor. 3*

*Ergo the holy ghost is no creature.*

And if he be no creature, he is a singuler  
 & pure nature, void of all cōposition and  
 mixture. Immutable, what soeuer is im-  
 mutable, is a creatur: Inuisible, al spirits  
 be inuisible, but not immutable: for to be  
 both immutable & inuisible apperteineth  
 only to the maiestie of God. Wherfore  
 the holy ghost is God. Filling heauen &  
 erth soloweth in y<sup>e</sup> diffiniciō, which thing  
 truly belōgeth only to y<sup>e</sup> diuine & blessed  
 nature as y<sup>e</sup> Psalmograph witnesseth: do

*mini est terra & plenitudo eius*. The earth Psal. 23  
 & the fulnes therof is y<sup>e</sup> Lords, & he sayth



## The Image of God.

Jerem. 23  
Sapi. 1

Psal. 138

*Ergo is no  
flinging from  
the spirit  
of God.*

Luke. 4

*note.*

Psal. 64

by Jerem. I fill heaven and earth. Now that the blessed comforter doth so, y<sup>e</sup> booke of wisdom telleth, saying: The spirite of the Lord filleth the round compass of the world: and David teacheth the same, saying: whether shall I go the from thy spirit? whether shall I go from thy presence? If I clime up into heaven. &c. What angel, what archangel, what rule, what power, what creature is sayde to fill the world, the whiche the holy comforter doth? Yea & more then the whole world, for he spiled the saviour of the world, as it is written: Christ full of the holy ghost, returned from Jordan.

*God only is every where,  
The holy ghost is every where,  
Ergo the holy ghost is God.*

Unsearchable: no man can comprehend what maner of thing his own spirit and soul is, and the mynd, which almost iudgeth and discusseth al thinges is not able to discusse it self, much more the spirit of the almighty God surmounteth our understandinges, and not only ours, but also of angels, and archangels, for of the spirit, David writeth: God which is thy God hath anointed thee with the oyl of gladnes,

gladnes, aboue thy felowes. The holy  
ghost is this oyl and anointmēt, for Pe-  
ter witnesseth that Christ was anointed  
with the holy ghost. And wel is the holy  
ghost named the oil of gladnes, lest thou  
shouldest suppose him to be a creature.

For the nature of oyl is such, that it wyl  
not be mingled with any moist creatur,  
but heaueth aloft, & kepeth aboue, when  
other naturis descend to the botom. Ful  
of vnderstanding: for he is the spirite of  
vnderstanding. Ful of troth: for he is y  
spirit of troth, which the world can not  
receiue, and which procedeth fro the fa-  
ther, & of him it is wrytten: he shal teach  
you al truch. Ful of rightuousnes: for as  
the sonne is our iudge, so iudgement be-  
longeth to the holy cōforter, as it is wryt-  
ten: when I depart, I wyl send the com-  
forter vnto you: when he is come, he shal  
iudge the world of synne, of rightuous-  
nes, and of iudgemēt. This text thacheth  
him to be a punisher of sinne, an auēger  
of vnrighuousnes & wroong iudgemēts.

Noble king Salomon through his inspi-  
ration gaue rightfull iudgement of the  
two infantes. Daniel except he had bene  
inspired by him, could neuer haue disclo-

Actes. 10  
Why the  
spirit is na-  
med oyle.

Esa. 11  
Sapi. 7  
Jhon. 14  
and. 15

Jhon. 16

Salomon.



## The Image of God.

**Susanna. 1** sed the lie of lechery. When Susanna was condemned vnto death through f false accusation of f elders, she cried with a loude voyce vnto God, and obtained remedy. When she was led forth vnto death, it is regestred that the Lord raised vp the spirit of a yong child whose name was Daniel. **xc.** Also the spirit of Moyses was deuided among. **lxx.** of the elders of Israel, that they might iudge the people according to right. Wherefore the holy ghost, who both teacheth other to iudge aright, and is a iudge himselte, must nedes be ful of al righteousness. Ful of mercy: he is ful of mercy, forasmuche as he sent Christ to restore vs, when we were forlorne, as the Prophet telleth vs in Christes person. *Misit me dominus & spiritus eius*, the Lord sent me and his spirit. This sending is his incarnatiō, as I haue proued before. Full of wisdom, for he is the spirit of counsel and wisdom. Full of al maner of goodnes: he is the spirit of life, the spirit of knowledge, wisdom, and vnderstanding, counsel, strength, of the fear of God, of truth, of sanctification, of iudgement, of adopcion, of promes, of grace, and loye, iope, peace, long suffering,

**Rume. 11**

**Esay. 48**

**Ezech. 1**

**Esay. 11**

**Ihon. 15**

**Roma. 1**

**Esay. 4**

**Roma. 8**

**Ephes. 1**

ryng, gentlenes, & goodnes it selfe, saith: **Hebre. 10**  
fulnesse, mekenesse, temperauncie, be the **Galat. 5**  
fruites, and gistes of the holy spirit.

Eternal: many things be euerlasting,  
which had their beginning, as aungels,  
as the soule of man and other: but they  
are not eternal, for that apperteineth on-  
ly to the maiestie of the deitie. That the  
holy and almyghty comforter is eternal  
the Apostle witnesseth, saieng: how mu-  
che more shal the bloud of Christ, who **Hebre. 9**  
through the eternall spirite offered hym  
self without spot to God, purge your co-  
sciences. He is not content to call hym  
eternall, but telleth vs also, that Christ  
through the spirit offered himselfe a staine  
sacrifice for our synnes. And we reade **Ephesi. 3**  
that Christ, before the foundation of the  
world chose vs.

Wherefore the holy comforter who  
was the worke maister therof, was be-  
fore the foundation of the worlde, and  
for as muche as as he was before all, he  
hath no ende. For that whiche is with-  
out all begynnynge, is also without en-  
dynge.

P.iiii.

God



## The Image of God.

note.

God only is eternall,  
The holy ghost is eternall,  
Ergo the holy ghost is God.

Job. 26

Psal. 31

Gene. 1

Maker of al thinges: Job telleth that God with his spirite garnished the heauens, unto whō Dauid agreeth saying: the spirit of his mouth formed al the hostes of them. Wherfore in the worke of creation, Moyses maketh relatiō of him, shewing vs that the spirit of God was borne vpon the waters. Baspl, who for his great learning was surnamed Magnus, expōndeth this text of ꝑ holy ghost, and saith that his predecessors toke it so, and S. Austen is of the same mind, & Philip Melancthon aloweth their interpretation, as I declared before. For truly ꝑ word spirit can not signifie wynd in that place, the which when these words were spoken, was vncreat. What is ment the by these wordes (*Borne vpon the waters*) Verely no blast of wynd, but that he sate on the waters, for as the hen sitting on her eggs hatcheth her pōgones, so the holy ghost hatcheth al creaturs, which ther are called waters, as it is wrytten: when thou lettest thy spirit go forth, they are made, so thou renewest ꝑ face of thy earth.

Psal. 103

he

He that made all things is God. Heb. iij.

The holy ghost made al thinges,

Ergo the holy ghost is god.

} note .

Job also saith of him: *Spiritus diuinus qui fecit me*, the diuine spirit who made me,

confessing him both diuine, and his maker. And as when we read: *Opera manuum* Psal. 21

*tuarum sunt celi*. The heauens are the wor- Psal. 8

kes of thi hand, we acknowledge Christ the maker of the worlde, who is Gods Psal. 18

hand, so when we read, *Videbo celos tuos*

*opera digitorum tuorum, lunam & stellas*

*que tu fundasti*. That is, I wil behold the

heauens the workmāship of thi fingers,

the mone & the starres whiche thou hast

made. Let vs acknowledge also the holy

ghost Gods finger to be our maker, for

as much as the same works in other pla-

ces are called the workes of God. For

as when the hand worketh, the fingers

worke also, so the hole trinitie formed al

thinges of a confused heap, whose wor-

kes be vnseperable as I haue proued be-

fore. Gouvernour of al thinges: The can-

ticle of Moises recordeth that he gover-

ned the congregation of the Israelites.

For when they had passed ouer the sea,

they gaue herty thankes for their deliue-

Erod. 16

raunce



## The Image of God.

gouernance to al the thre persons: to þe father  
and the sonne in these wordes. Thi right  
hand O Lord, is glorious in power, thy  
right hand hath also dashed the enemies:  
and to the holy ghost, sayng with þe spi-  
rit of thine anger the water gathered to-  
gether as a rock. For Christ is Gods  
right hand, and by the word spirit the ho-  
ly ghost is ment, & in that he saith Lord,  
he signifieth the father. Wherefore their  
deliuerance is the workmanship of the  
whole trinitie, which worketh al things  
in heauen and earth. But the Prophet  
Esay protesteth the gouernance of the  
holy ghost more plainly, sayng: Where  
is he who brought them from the water  
of the sea, as a shepheard doth his flock?  
Where is he whiche led Moyses by the  
right hand, with his glorious arm? Where  
is he that led the in the depe, as an horse  
is led in the plain: and he answereth: The  
spirit of the Lord led the as a tame beast  
goeth in the field. The same spirit gover-  
neth the present congregation, geuyng  
to one utterance of wisdom, to ano-  
ther faith, to another giftes of healing,  
to another power to do miracles, to ano-  
ther prophetic, to another iudgement of  
spirits.

Esay. 63

1. cor. 12

spirits, to another diuerse tongues, to another interpretation, as the Apostle witnesseth, which be necessary offices in the church.

Who gaue Simeon an answer that he shuld not se death, befoze he had sene our spokesman Iesus Christ? The holy ghost. Who leadeth the congregation in to al truth? who teacheth vs al veritie? The holy ghost. Who comaundeth to sepe-  
rate Paul and Barnabas to the worke wherunto he had called them, that is to preach the swete tidinges of the gospel to the gentyles? The holy ghost. Who for-  
biddeth them to preache in Asia? who comaundeth Peter to aryse and get hym down and go with Cornelius seruauntes? who sent those seruauntes vnto Simon the Tanners house for Peter? The holy ghost. Who monyeth Philip the Deacon to ioyne hym selfe to the chari-  
ot of the gelded man, which was chamberlein to Candace Quene of the Ethiopians? The holy ghost. Do not these testes proue hym to gouerne the congrega-  
tion? to be myndfull of both good and euyl? Do they not denie him to be a creature? do they not fortify him to be a third person

Luke. 2

note.

Actes. 13

Actes. 16

Actes. 8



## The Image of God.

person in the gloriouse Trinitie, and to be God: Des verelp.

{ All thynges are gouerned by God,  
The Holy ghost gouerneth all thinges,  
Ergo, the Holy ghost is God.

1. Cor. 11

Knowing al things soloweth, the which belongeth to the allknowing comforter, for asmuch as he is the spirite of knowe-

1. Cor. 2

lege. The Apostle witnesseth that man neither by the helpe of his outward senses, nor through the gift of reason, can at-

Marke. 13

teine to the vnderstanding of those things which are prepared for the chosen. He denieth this knowlege to the senses, saying: *Oculus non videt, neq; auris audit*, the eye hath not seene, and the eare hath not heard, for these be the two principall powers: and to all mannes reason and wisdom, by these words solowing: *Neque in cor*, nethre hath entred into y heart of man the thinges. &c. for the heart is the place of vnderstanding. Angels also are ignoraunt of some thinges, as of the last day and houre, which the father knoweth only. But of the holy comforter it is written: the spirit searcheth al things, yea the bottome of Gods secretes.

1. Cor. 2

Paule is not content only to say this of the

the spirite, but he addeth two argumen-  
tes prouing the same. The one is a simi-  
litude, that as the spirit of man knoweth  
the thinges of man: so the spirite of God  
knoweth y<sup>e</sup> thinges of God, & al thinges be  
his, Ergo he knoweth al thinges. This othe-  
er reaso is, that y<sup>e</sup> spiritual man, throughe  
his inspiration discusseth all thinges.

*He who knoweth all thinges is G O D,*

*The Holy ghost knoweth all thinges.*

*Ergo the Holy ghost is G O D.*

The next propertie in my definition  
belōging to God onely, is to forgeue sin.  
How proue you that the holy ghost can  
do this? Harken what Chrysostome our mer-  
cy stocke saith? Receyue the holy ghost:  
whose sinnes ye remit, thei are remitted  
vnto them. Note that the holy ghost par-  
doneth sinne. No man can remit sin, they  
do onli minister forgeuenes, in the name  
of the father, of the sone, and of the holy  
ghost: they pray, God pardoneth, they  
employ their seruice, remission and mer-  
cy cometh from aboue, as I haue decla-  
red and proued in my Chapt. that God  
onely forgeueth sinne.

*Jhon. 16*

*1. Cor. 6*

Furthermore, ye are washed saith S.  
Paule, ye are sanctified, ye are iustified  
by



## The Image of God.

Isay. 6

note.

Math. 28

by the name of the Lord Iesu, and by the spirite of oure God: Ergo the spirite forgeueth sinne. The Prophet Esay telleth, that one of the Seraphins with a hot cole taken from the autler wth tongues touched his mouth, and his sin was molten away. He meaneth neither charcole, nor sea cole, but the cole of the holy ghost who maye be well called a cole, for he is fier: wherfore the holy ghoste doth forgeue sinne. No man can deny, but that in baptisme sinnes be forgiven. The holy ghost by baptisme doth regenerate vs, & make vs Gods chuldren. For that we should beleue him to be a worker in baptisme, with the father and the sonne, the bath of holy baptisme, is commaunded to be ministred in this name also.

And for the same skill it pleased the gloriousse Trinitie, he should appeare notably at Chzistes baptisinge, in the likensse of a Dove. And as for Chzist, he was not baptized for any wrinkle of sinne, but for our example and only erudition. Seing then the holpe ghoste was a worker in Chzistes baptisme, much more he is worker at our chzisteninges, which proueth him to forgeue sinnes.

God

God only forgeneth sinne:

The Holy ghoste forgeneth sinne,

Ergo the Holy ghoste is G O D.

} note.

To be called vpon and praped vnto. The  
 holp ghost is to be praied vnto, for what  
 is baptisme, but an inuocation of the fa- Math. 28  
 ther, the sonne, and the holp ghost: as all  
 thze be named, so they all thze heare the  
 prayer of the minister, for geue the sinnes  
 of him which is christned, and make him  
 of the child of dampnation, the heyre of  
 saluation. That we should fastly & firm-  
 ly beleue this workmanship of the who-  
 le Trinitie in our christeninges, that thze  
 persons euery one wer preset at Christes  
 baptising, who had no nede of baptisme,  
 I say, but only for our erudition and en- Math. 3  
 sample. The father notifieth himselfe in  
 the voyce which souided, the son, in man-  
 nes nature, the aldoing cōforter appea-  
 red notably in y<sup>e</sup> likenes of a doue, Why  
 in the likenes of a doue, rather then of a  
 ny other bird, is declared before. More-  
 ouer y<sup>e</sup> holp ghost both heareth our prai- Roma. 8  
 ers, for he is euery where, and he helpeth  
 our infirmities, as y<sup>e</sup> Aposile witnesseth:  
 Ergo he is to be praied vnto. Again faith  
 is his gifte, prophecie is his gifte, vtte-  
 raunce,



## The Image of God.

**I. Cor. 12**

**Ezay. 11**

**Roma. 1**

**Ezech. 1**

**Galat. 5**

**Jacob. 1**

**Ephes. 3**

**Ihon. 14**

*Note.*

raunce, miracles, iudgemēt, tonges, healing be his gifts. And truth, for he is the spirit of truth, and wisdom, counsel, sanctification, life by the same reason, & loue ioie, peace, patience, gentelnes, goodnes fidelitie, mekenes, temperauncie be his graces and fruites, as is proued before: which proueth that he is to be praised vnto. For the scripture vseth this reason to moue vs to pray vnto God, that he is geuer of those thinges that are asked, as the Apostle James, saying: if any of you lack wisdom, let him aske of God which geueth. And Paul he is able to do abundantly aboue al that we aske or thinke. And Christ vseth the same reason, saying: what soeuer ye aske in my fathers name he wil geue it you. If the Papistes can shew, that S. Paul and the blessed virgin, & other now being with Christ touching their souls, & in the earth touching their bodies doe nowe geue giftes and graces vnto vs, truly I wold pray vnto them to geue me some. But who is able to proue this out of the scriptures. The spirit knoweth al thinges, yea the botō of Gods secretes, much more the botō of our hearts, ergo he is to be praised vnto.

to. Doth not he hear our prayers, which commaunded to seperate Paul and Barnabas vnto the worke, wherunto he had called them?

Paul was called an Apostle by God,

The holy ghost called Paul,

Ergo the holy ghost is God.

} note.

It is no riddle to preache, but an earnest preaching worke and labour, and the labourer and is a worke workman is worthy of his wages. The

worke and office of saluaciō is unrewarded in England, and thought not necessary, which must needs byng in the vncleane spirit of ignorance again. Therefore let vs pray to the holy spirite to amend it, & to seperate mo Pauls to this honorable worke and office. It is a comē

saying, *Honos alit artes*, rewarde nozith artes, and Magistrates are ordeined of

*Honos alit artes.*

God to maintein knowledge, to destroy ignorance and sinne. I wold wpth that preachers were sent abrode into the countrey, as wel as to cities, and great townes for they are the shop of Christ as well as others. And that as Christ disputed in y temple, and Steuen with the Libertines and Alexandrines. And Paul when he

Luke. 6  
Actes. 6

Ma. i.

of the



*The Image of God.*

*Actes. 17*

*Actes. 18*

of the people, against those that would not hear the truth, at Athens with Philosophers, and at Ephesus and other places: that so now euery preacher which is known to be groundly learned and seperat to this office, whē he cometh to any parish which hath a popish person or curat, that he shuld haue authoritie to ex-  
amen them in the sacramentes, & other principal matters, & that they ether acknowledge y<sup>e</sup> truth before their parishes or els be cōpelled to say their conscience and knowledge in open disputatiō with the preacher: so that the church wardens of euery parish be ouerseers of the same for auoiding of tumult & disturbāce. By this meanes papistes & others shuld best be won, and ouercome, and the people shuld learne moze of one disputation, thē in ten sermons. Further, if there be any suspected to be an Anabaptist in the sayd parishes, I would to God well learned preachers were authorisid to compell & cal such to render accompt of their faith before the whole parishe, and if it were found Anabaptistifical, that the preacher enter disputation with hym, and openly conuict hym, by the scriptures and elder fathers,

*Examinatiō  
Common  
some might  
sermons, and  
disputations*

fathers, & if he remain obstinat, the same  
preacher to excommunicate him, and then  
to midle no further with hym, but geue  
knowledge therof to the tempozall ma-  
gistrates, which for ciuile consideratiōs  
may punishe hym with enprisonment,  
death or otherwise, as their wisdōs shall  
iudge most mete for a ciuile quietnes, &  
a godly order. Now both papistes, & Ana-  
baptistes complain that they are put to  
scilence, & the people haue more affiaūce  
in their scilence, then in the preachers, &  
do thinke that they could perswade and  
proue their matters, if they might be suf-  
fered. But if this way were takē, it wold  
apeare most euident that al their doctrine  
wer builded on the sand, not on the rock.  
There be many discrete & sober wel lear-  
ned preachers both in al y elder fathers,  
and in the scriptures, whiche if this way  
were taken or another like, wold con-  
found al heretikes, and beat down papi-  
strie, and discourage the best learned of  
them, and perswade the people after ano-  
ther sort then is done yet. Thus did y A-  
postles, thus did y elder fathers, as Am-  
brose, Hiero. Aug. & others, as apereth of  
their works, which be ether sermōs to y  
people,

Ma. ii.

people,



## The Image of God.

people, lessons, homelies, or disputations  
agaist heretiks. Now if a preacher come  
and preache in a parische in the countrey,  
if the person, vicar, or curat, be of a cor-  
rupt iudgement, as the most deale be, by  
reason of the dayly company and fami-  
liaritie that they haue with their parssh,  
thei do discredit the preacher when he is  
gone, and marre all that he hath done,  
which they uether could, ne durst iusti-  
fie befoze his face. Therfore I would it  
were remedied this way or some other:  
namely if they be married men, then they  
wil sclaunder them, rayle on the, seump  
them: yea some noble and spiritual lordes  
had rather receiue idle sodomites, & dum  
priests to their chapplains, then married  
preachers. They thinke it vnmete y<sup>e</sup> such  
should be colligeners, nay it is vnmete y<sup>e</sup>  
your chapplains should be prebendaries  
in cathedral colleges, Deanes, Archdea-  
cons, suffraganes, and liue so idly as thei  
do: and y<sup>e</sup> which kepe them be guilty of  
their negligence, do oppres and rob the  
people of the word of God, & find your  
seruauntes of their costes. It is vnmete  
for the kinges chapplains, and Minners  
to be absent from these colleges, out of  
which

Ther report  
mum a bond  
ten, in most  
Lords of  
England.  
The after a  
will not braue  
no more by  
is in first.

which they haue great liuingses, & to do  
 no good in the countrey about. It is not  
 vnmete for married priestes, present in y<sup>e</sup>  
 colleges, and doing their duties to haue  
 their liuings. I wold the kings maiestie  
 wold geue his chapleins sufficiēt wages  
 and bind them to read a lecture of diuini-  
 tie euery day, or thise a weke in his hal:  
 it were a noble order for a kings house  
 to be a schole of diuinitie, & godly crāple  
 to al lordes spiritual and tempoꝛall, then  
 they should be as Esay calleth the, true Esay. 48  
 nourses of religion. If such as be married  
 were allowed their wages and comēs to  
 their own houses, & bound by some sta-  
 tutes to preach on holy days in the coun-  
 trey about, it wer much better the it hath  
 ben or is, & yet neuerthelesse suche as be  
 single might kepe a comē table, & a comē  
 haull, for al will not marp no moze then  
 thei do out of colleges. They should not  
 liue idly as they haue done and doe, for  
 Pauls rule is y<sup>e</sup> he which laboureth not,  
 ought not to eate, & saint Augustin in his  
 boke entituled *De opera monachorū*, crieth  
 out against idle coligeners. Were not  
 this a better refoꝛmatiō, then to suppres  
 and put down colleges? O liuing God,

Aa.iii.

this

Augustine



## The Image of God.

Psal. 83  
Iudic. 7

this is a straung kind of surgery, a straung reformation, to swepe thinges away, to make that priuat which was comen. Wel, David saith that God will make them like to Sisera and Habin, lyke vnto Ozed & Zeb, whiche haue the houses of God in possessiō, he wil rote out their generation: euen to the ppsse against y wal. I speake not this of y vniuersities, but of cathedrall colleges and other, in which be sufficient liuings to mainteine married men. But to returne to our matter: like silogismes mai be made of other matters as that.

*God deliuered the childrē of Israell from the Egipticall bondage. Deu. 5*

*The holy ghost was their deliuerer.*

*Esay. 30.*

*Ergo the holy ghost is God.*

*Note.*

If we ponder the circumstance diligētly Peter prai we shal find that Peter prayed vnto the eth to y ho holp ghost when he fell into a traunce & ly spirite. sawe heauen open in Simō the tanners house. he prayeth to him y sayeth: what God hath clensed, make thou not comē: For it is wrytten: there came a voyce to Peter. Arise, kil & eat, & he said: God forbid Lord. But the holp ghost is he who clensed,

clensed, for he fel sodeinly vpon the gentils to clense them, & he is called water, & a floud for the same skil: Ergo he prayd to the holy ghost. It is to be supposed, that Peter prayd vnto him who answereth, & commaundeth him in that traunce, to go to Cornelius: but it is written, that y<sup>e</sup> spirit comaundeth him, Ergo he prayd to y<sup>e</sup> spirit. Also the spirit sent Cornelius seruantes vnto Peter, for he saith vnto him, go w<sup>th</sup> thē, & doubt not for I haue sent thē. Wherfor it is probable y<sup>e</sup> Cor. also prayd vnto y<sup>e</sup> spirit, albeit he knew him not wel for his requestes were graunted of him.

Moreover the holy comforter hath a temple, not of stone ne of wood, but far more honorable, the bodies of the electe and chosē, for whiche Christ died as it is written: your bodies are the temple of the holy ghost which is in you, whom ye haue of God, & ye are not your owne for ye are derely bought, therfore glorify God in your bodies. To he both giveth him a temple, and calleth him God, and is he not to be prayd vnto and honored? That the holy gost is the true God, vnto whom temples are erected and builded, the Actes of the Apostles declare with

nam.

playn

The bodies of  
the elect, be  
the temples of  
the holy gost.

1. Cor. 6



## The Image of God.

plain wordes. Ananias (*quod Peter*) how  
is it that Sathan hath filled thine heart to  
lie vnto the holy ghost? and he addeth,  
thou hast not lped vnto men, but vnto  
God. To the holy ghost is God, so I hon  
calleth Christ the true God. *Hic est ve-  
rus deus, & vita eterna.* He is verp God,  
and euerlasting life. And seing there is  
but one God, the thze persons are that  
one God, which is only to be pzaied vn-  
to, to be worshipped, & to whō we shuld  
dedicate, both the temple of our bodies,  
and al temples of wood, stone, or other  
stuf, and to no saines departed, to no an-  
gels or archaungels, for then we honour  
them which is idolatry and robery.

Temples  
are to be de  
dicate to  
God onlp.

note.

God only hath a temple,  
The holy ghost hath a temple,  
Ergo the holy ghost is God.

Rems. 1

To be honozed: Nothing is to be hono-  
red but God only, for it is writtē: *Servie  
rūt creature potius quā creatori, qui est deus  
benedictus in secula.* They worshipped &  
serued the creature, more thē the maker,  
which is God blessed for euermore. He  
boch monpsheth vs to serue God only,  
and reproveth such as honour creaturs.  
Now that the holy ghost is to be serued  
and

and honozed, y<sup>e</sup> same Apostle witnesseth Philip. 3  
 saying: beware of dogges, beware of eu-  
 il workers, beware of diffenciō, for we  
 are circumcision, seruing y<sup>e</sup> spirit which  
 is God. To Paul confesseth hym selfe to  
 be the seruaunt of the spirite. Some doe  
 read here, *spiritu deum colentes*, seruing  
 God in spirit, but y<sup>e</sup> greke text discusseth  
 that interpretacion to be false, whiche is,  
 Τῷ πνεύματι θεοῦ λατρεύοντες, that is to say  
 worshipping y<sup>e</sup> spirit, which spirit is god.  
 If Paul had ment, *Quod spiritu deum cole-  
 bant*, that they in spirit serued God, he  
 wold haue sayd, *εἰ πνεύματι*, as he sayd  
 in the same place, *χομενοὶ εὐχρῶ καὶ οὐκ ἐν  
 σαρκὶ πεποιθότες*, reioysing in Christ, and  
 not trusting in flesh. For that the holy  
 ghost is to be worshipped, he declareth  
 also, saying: if all do prophecie, and there  
 come in one that belcueth not, or one vn-  
 learned, he is rebuked of all men, and is  
 iudged of euery man, and the secretes of  
 his heart are opened, & he falleth downe  
 on his face & worshippeth God, saying  
 that God is in you in dede. But he who  
 spake in thē was the holy ghost, of whō  
 prophecie cometh, & of whom it is writ-  
 ten: *Non estis vos qui loquimini, sed spiri-*

1. Cor. 14

tus



## The Image of God.

**1. Cor. 9**

*The holu gost  
spinketh in  
the fruitefull  
mind godlie.*

**Psal. 98**

**Christes  
flesh is to  
be worshi-  
ped.**

**Luke. 1**

**Eccl. 66**

**In Oblec.**

**Ihon. 4**

**Chactwer.**

*tus patris qui loquitur in vobis.* It is not  
you which speake, but the spirit of my fa-  
ther which speaketh in you. Wherefore  
whē thei sal down & worship him which  
is in them, they worship the holy ghost.  
If the swete fleshe of our sauiour Christ  
be to be honored, as we are cōmaunded,  
*adorate scabellum pedum meorum,* worship  
the fote stole of my fete, the which is ioy-  
ned in unitie of person to the diuine na-  
ture, and promoted to the company and  
fellowship of the deitie, without al doubt  
the alknowing comforter is to be hono-  
red, of whom this flesh was conceived.  
For by the fote stole, earth is vnder stād,  
as it is witten. Heauen is my seat, & the  
earth is the stole of my fete: and by the  
erth, Christes flesh is ment. To worship  
any other earth, is Idolatry: and well  
may his flesh be called so, for all flesh is  
earth. The Arrians deny that the holy  
ghost is to be serued, because Iohn wri-  
teth: The hour now is, when true wor-  
shippers shal honour the father in spirit  
and truche, for suche the father seeketh to  
worship him. God is a spirit, & they that  
worship him, must worship him in spirit  
& in truch. If thei deny the holy ghost to  
be go-

honored, because the Euāgelist doth not say, the spirit is to be honored, but God must be honored in spirit, thei must deny likewise, y<sup>e</sup> Crist is to be honored, because he saith that God must be worshipped in Ihon. 14 truth, for Christ saith, I am truth.

God only is to be serued,

The holy ghost is to be serued,

Ergo the holy ghost is God.

} note.

Iustificing vs: Paul proueth the spirite to be a iustifier, saying: ye are washed, ye are sanctified, ye are iustified by y<sup>e</sup> name of the Lord, and by the spirit of our god. 1. cor. 6  
Almighty: this belongeth to the comforter, for he is the finger of God, or els the finger of God is weake, then is some impotencie in his hande, in Christe, for whatsoeuer the hand doth, that doth the fpynger also. But Salomon calleth the holy gost, παντοδύναμον καὶ παντοχόρον, that is, omnipotentē & omniscium, almighty, and alknowing. He is the Lord of nature, and therfore he can doe what hymself, as Christ and the father can.

God only is almighty,

The holy ghost is almighty,

Ergo the holy ghost is God.

} note.

These silogismusses and brief argumen-  
tes map



## The Image of God.

tes may be profitable helpers for thuns  
learned, as it were with a sharpe dagger  
to dispatch and slea the blasphemouse he  
resie of the Arrians. I could dilate these  
things into a long volume if I would,  
but my purpose is not at this present to  
write a defence of God, but an Image. I  
do instruct a beginner not a diuine, I do  
arme a yong soldiour to faith and beleif,  
not an ould woyme champion to battaile  
and fight. Hereafter when I shall se oc  
casion, I will put forth a defence with a  
confutation and answer to contrary rea  
sons. Now I haue proued out of the sto  
rehouse of the scripture, that there is but  
one definition of the father, of the sonne,  
and of the holy ghoste, whereof it muste  
nedes follow, that thei are but one God.

*All things that agre in definition, a  
gre in essence and nature,*

*Note.*

*The father, the son, and the holy ghost  
haue one definition,*

*Ergo they haue one essence and nature.*

This doctrine destroyeth all the doctrine  
of the Arrians, and proueth them cōsub  
stantiall. But me thinke I heare some  
Patripassian replie, that if they agree in  
the definition, they are confounded, and  
are

are one person. They agree in the definition of God, not in the finition of paternitie, or of a sonne, or of a holy ghost, for neither Christe is the father, nor the almightie, and alknowynge comforter is Christe, they be the unconfounded and yet one God and Lorde

Prayer.

O God of our fathers, and Lord of mercies, thou that hast made all things with thy word, and ordeyned man through thy wisdom, that he should haue dominion and lordshippe ouer thy creatures, which thou hast made, and hast willed thy angels to minister vnto him, that he shoulde order the worlde according to equitie & righteousnesse, and execute iudgement with a true heart, geue to all thy people wisdom, which is euer about thy seat, endue them with the spirit of knowledge, of counsel, and vnderstanding, as thou didest promise by thy swete sonne, that he should leade them into all truth, for we are thy seruantes and thy handmaidens, the workes of thy fingers.

Bapt. 9

Esa. 11  
Ihon. 14

Send him out of thy holy heauens, and from the throne of thy maiestie, that he may gouerne vs, that we may know what is acceptable in thy sight. For he knoweth



*The Image of God.*

knoweth and understandeth al thinges,  
and can lead vs soberly in all our workes,  
and preserve and continue vs in his po-  
wer, so shall our workes be acceptable.

For what man is he, that may knowe  
the counsell of God: or who can thinke  
what the will of God is: The thoughts  
of mortall men are miserable, and our  
forecastes are but uncerteine. And why?  
our understanding and spirite is depres-  
sed with the grosse lump and doudion  
of the corruptible bodie: our time is but  
a space and shorthe, very hardlye can we  
discerne the thinges that are vpon earth,  
and greate labour we haue, or we can  
fynnd thinges which are before our eyes.  
Who will then, seke out the grounde of  
the thinges that are done in heauen?

O Lord, who can haue knowledge of  
thy understanding and meaning, except  
thou geue wisdom, and send thy holy  
ghoste from aboue, to reforme and re-  
dresse the waies of them which are vpon  
earth, that men maye learne the thinges  
that are pleasaunt vnto the, and to lve  
louingly one with another, every man  
being content with his owne vocation,  
and folowe y same, he preserved through  
wyse.

*Depressed*

wis-  
son

wisedome. Graunt this **G G D** for thy  
sonnes sake Iesus Chryste oure spokes-  
man and aduocate, to whome  
with the and the holie  
spirite, be all  
praise,  
dominion, honoure, rule and  
thankesgeuing now  
in our daies and  
euer. So  
be it.

**FINIS.**

